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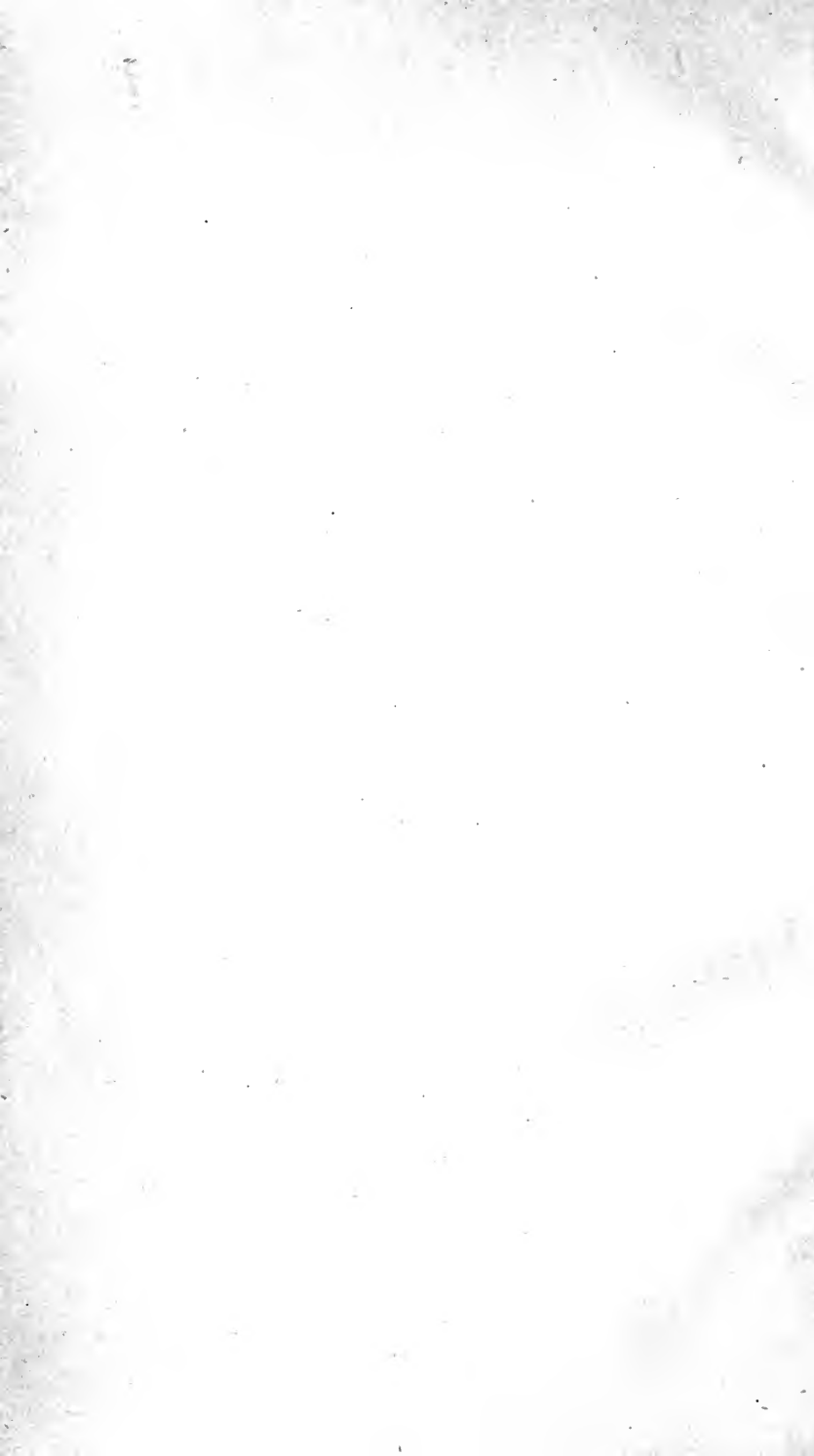
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REMAINS

OF THE

REV. C. F. SCHWARTZ,

MISSIONARY IN INDIA,

CONSISTING OF

HIS LETTERS AND JOURNALS;

WITH

A SKETCH OF HIS LIFE.

THE SECOND EDITION.

LONDON:

PRINTED FOR JAQUES AND WRIGHT,
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1826.

" July 4th—MR. CECIL SHEWED ME A LETTER IN SCHWARTZ'S OWN HAND-WRITING. ITS CONTENTS WERE OF A VERY EXPERIMENTAL NATURE—APPLICABLE TO MY CASE."—IT WERE MUCH TO BE WISHED THAT VERY LARGE EXTRACTS FROM SCHWARTZ'S CORRESPONDENCE WERE PUBLISHED. MUCH WOULD DOUBTLESS BE FOUND THERE " APPLICABLE TO THE CASE OF CHRISTIANS IN GENERAL, AND OF MINISTERS AND MISSIONARIES IN PARTICULAR."

Memoirs of Henry Martyn.

Many testimonies to the same effect might be cited from Buchannan's Christian Researches and other works.

HENRY MORSE STEPHENS

ADVERTISEMENT.

A MORE explicit Account has long been anxiously desired of the " VENERABLE " SCHWARTZ. At various times, this desire appeared to be approaching its accomplishment ;—Gericke, Kohlhoff, Jænicke, Dr. Buchanan, and others, severally made preparations for the work :—but expectation was succeeded by disappointment ; and the cessation of individuals so competent, rivetted the conviction that to cherish it was vain. That the first intimation of the accession of these REMAINS, should be afforded by their actual publication, will undoubtedly prove to many, equally an occasion of surprise and pleasure.

The Journals and Letters are a Translation from the Missionary Correspondence published in Germany. They are given without abridgment, from a conviction that little could have been omitted without injury ; and that it would have been injudicious, for the sake of a few pages, that the integrity of a work likely to be so influential, should be exposed even to the possibility of question. Besides Schwartz was never diffuse in his communications. " Short and far between," they were written only from a sense of obligation ; were contracted as his

labours enlarged; and, after 1778, when an affection of the eyes rendered writing painful to him, were restricted to a few brief letters.

A wish to be as faithful as possible has left, it is apprehended, many traces of a translation. The rendering of those expressions of which the phraseology might be deemed peculiar, has been scrupulously literal. In the orthography of proper names, so differently spelled even by those who have visited India, the original has from necessity, been chiefly followed. Errors of this sort will surely be deemed venial. Even in the Abstract of the Christian Knowledge Society, published in 1814, the same word will be found very variously spelled; and in a late celebrated Oxford Prize Essay on the Progress of Christianity, TRITCHINAPOLY and TIRUTSCHINAPALLY are distinguished from each other.

A wish having been expressed that the Remains of the Rev. C. F. Schwartz might be so published as that each Part should be complete in itself, four sheets have been added by the Publishers with that design. And it is proper to add, that in the new matter, it has been deemed expedient to depart from the original plan of publishing without retrenchment, so far as to omit passages of inferior interest, or which appeared liable to the charge of repetition.

REMAINS
OF
THE REV. C. F. SCHWARTZ.

CHRISTIAN FREDERIC SCHWARTZ was born at Sonnenburg in the Newmark on the 26th of October, in the year 1726. His father's name was George Schwartz; and the family name of his mother was Grunerin. She died at an early period of his childhood; not however without making it known both to her husband and her pastor*, when on her death-bed, that she had devoted her son to the Lord; and she exacted a promise from them both, that they at least

* The word is *beichtvater* or confessor, which the editor has translated pastor: because though the Lutheran church (at least, a part of it) allows of confession, it is under such modifications as render it very different from that of the Romish church.

would not oppose him, should he, at a future period, evince an inclination to the study of divinity.

When Schwartz was eight years of age, he was sent to the public school at Sonnenburg, where he became the subject of many good impressions under the tuition of its then rector, Helm; who, when instructing his pupils in religion, exhorted them in a fatherly manner to the duty of prayer, and directed them to lay open their concerns to God in their own words. In a memoir written by himself, Schwartz declares that, at that time, he often sought after solitude, where he poured out his heart to God, and found himself thereby truly comforted; and when he had done any thing wrong at home, he was not able to rest, till he had earnestly implored pardon of God.

When Mr. Helm afterwards entered on the pastoral office, not being succeeded by one who interested himself in forming the hearts of youth, Schwartz again relapsed into indifference: the minister by whom he was confirmed, was satisfied if his catechumens were able to reply to his questions, and did not labour to effect any real change in their minds. And though Schwartz, when he first partook of the holy communion, was the subject of many good

affections, they were soon effaced for want of some suitable direction.

He subsequently attended the school at Custrin, where God raised him up many kind friends; but being accustomed to associate with thoughtless scholars, his heart became still more alienated from God, although he studied to preserve a decent deportment. God however did not leave himself without witness: the discourses of a minister at Custrin, whose name was Stegmann, often impressed his heart; but he thought,—it is not possible for me to pursue a truly good course while I remain here. He was also defective in a just conception of the nature of true goodness; besides which, he did not rely on God to impart strength in order to remain faithful.

The instruction he received here from the daughter of a Syndic who had studied at Hallé, and who expressed a great love and esteem for the tutors there, was in its consequences, of service to him. She lent him books, and especially “the blessed Footsteps of the yet living God, &c.” of Augustus Hermann Francke, which he did not read without being moved by it, and which was the means of first inspiring him with a wish to visit Hallé.

In the Memoir before cited, he observes

further, that he had been diligent, but only through vain-glory; that twice in dangerous sickness, he had formed the resolution to dedicate himself entirely to the Lord; but that he had again soon forgotten the fulfilment of them.

In 1746, he travelled to Hallé, in order to attend the Latin School of the Orphan House. But his countryman Benjamin Schulze, who until 1743 had been the English Missionary at Madras, and who now resided at Hallé, advised him rather to enter the Academy, though he was then twenty, and had already been initiated in school learning. This advice he adopted; diligently availed himself of the instruction of the tutors in the University of Hallé, Baumgarten, Michaelis, Knapp, Freylinghausen, &c.; and lodged and boarded at the Orphan House. He was soon appointed to the instruction of youth; and also received the appointment to hold evening prayer with the farm-servants of the Orphan House. Both these employments were followed by a blessing to his own soul. Thus, and by conversation with a pious man of his country, as well as by faithfully improving what he heard at evening prayers there, he was ever after established in piety. Both himself and his friend were first awakened at the evening prayer, held by the Rev. G. F.

Weise, then Senior Inspector of the German School in the Orphan House.

At that time they were making preparations to print the Bible in the Tamul language at Hallé, under the superintendence of Missionary Schulze. Schwartz and another student, were selected to learn Tamul, in order to be able to assist in the correcting. And though the printing of the Bible was not accomplished, yet the pains taken by Schwartz during a year and a half to learn the Tamul language, were not thrown away; since this was one cause which induced Professor Gotthilf A. Francke, knowing his sincere mind, to propose to him to go forth as a Missionary. He obeyed the call; and although some days after an advantageous situation in the ministry presented itself not far from Hallé, he declined it, being firmly convinced that it was the will of God he should go to the East Indies. He obtained his father's consent to the measure, whom he then visited; and the result has eminently shewn that God had indeed chosen him to preach the gospel to the heathen.

On the 8th of August, 1749, in company with two other Missionary candidates, Polzenhagen and Huttemann, (the latter destined for the English Mission), Schwartz departed for

Copenhagen. After their ordination had taken place there, they returned to Hallé, and then set out on their voyage to London. On January 21st, 1750, they quitted London; on the 29th, went on board; arrived safe at Cuddalore, July 16th, and at Tranquebar, July 30th; and on the 5th of the following November, Schwartz delivered his first sermon in Tamul.

In the year 1767, he transferred himself to the Honourable Society for Promoting Christian Knowledge, as their Missionary; in Tritchinapoly, having already preached the gospel there several times, and found a great opening. In 1779, he removed to Tanjore, at which station he had previously established a church, and where he resided until his death.

At both these places, he received of the government of Madras, for fulfilling the office of chaplain to the garrison, one hundred pounds sterling per annum. The whole of this sum, while at Tritchinapoly, he devoted to the service of the Mission; particularly to the erection of the church and school, and to increase the allowance received by the country preachers. At Tanjore, he gave the half of this salary to Mr. Kohlhoff, whom he had brought up and educated, until ordained at Tranquebar

as Missionary for Tanjore. The other moiety also, Schwartz devoted to the Mission.

With what fidelity he laboured;—in what self-denial he lived;—the good he effected by the preaching of the gospel;—the estimation in which he was held both by Europeans and Tamuls;—how highly all his brethren valued him, venerating him as their father, their counsellor, and forerunner,—will be evident from the sequel.—Abundant have been his labours! vast will be his reward!

He enjoyed almost uninterruptedly a good state of health, and was constantly able to discharge his duties with vivacity.—Only in his last years, he writes, that he could no longer go forth among the heathen as before.—But in the beginning of November, 1797, a fall that he met with was followed by a severe illness. Much anxiety was even then felt for his life; but God so blessed the use of the medicines, that he was able to resume many of his labours, though some declension was visible in his mental powers. But in the early part of February, 1798, when Mr. Gericke arrived from Madras, with Mr. Holzberg, the Missionary appointed for Tanjore, he was suffering from a doubtful affection in his feet. The mortification with which he was menaced was indeed

averted ; but it left him in a state of such entire debility, that he was raised and borne about like a child.

Of his last hours, and of his expressions on his death-bed, Mr. Gericke writes as follows:—"I returned to Tanjore from a short journey I had made to Tritchinapoly, on February 7, 1798, and found that Mr. Schwartz's foot was become very bad, and full of black spots, which continued to increase. The physician had begun to employ the bark as a poultice. As we expected the end of our beloved brother every hour, the other brethren besought me to remain with them, and assist them to bear the burden. To me, it was a great benefit, to witness in our dying friend an awakening example of faith, of patience, and of hope. When spiritual and heavenly things were spoken of; when he prayed, exhorted, comforted, or spoke of the repose and peace of mind which he enjoyed by the mercy of God through Christ, no failure in his powers of recollection could be perceived. He often introduced a text of holy scripture, or a verse of a hymn, which were very appropriate; and was continually engaged in conversation with those around him. Until the Friday evening previous, he often said, that he did not con-

sider his end as so near; and that it would not take place until after much suffering. But after that, he sometimes said:—I shall now soon depart to my heavenly Father. Being asked whether he had the hope that, after his death, the kingdom of God would break out in this land, he replied:—Yes; but it will be through affliction and trouble. At another time, when he was asked if he had any thing to say concerning the congregation, he answered:—Assist them to come to heaven. He said at another time:—There is in many a good beginning of Christianity; but some one will say:—it is not yet perfect:—then let him first examine himself. When one remarked with joy, his patience and contentment, he replied:—Human affliction is common, and I really suffer very little; often repeating the words:—*Er hilft aus Noth, der trene Gott, und zuchtiget mit maassen**.—How would it be, if he should deal with us according to our sins? But there will be no affliction *there*; and for that, we have to thank the Lord Jesus. To his Malabar helpers, who faithfully attended him, he was very grateful, and often

* “The faithful God helps us out of trouble, and chastens us in measure.”

said to us:—For the poor people's sake, who certainly do all they can, we ought not to sorrow much, that the services they render may not be made painful.

On the morning of the 10th, his tongue was quite dry, rough, and black, attended with strong spasms of the stomach, and an impeded respiration. At his desire, we offered up a prayer, and deemed that it would be the last; towards evening however, there was a favourable change, and the fever was much abated. Early on the following day, came Samuel the physician,—who however did not attend the patient in a medical capacity, but only assisted in raising him and applying the poultices, and who had on the day previous announced to me his approaching death. He said:—The Lord has wrought a miracle; the symptoms which yesterday indicated his approaching dissolution, are now vanished. The English physician also, when he examined the foot, said, he was astonished at the unexpected improvement, and added that he now no longer feared that his patient would die of the mortification, though his recovery was not to be expected.

On the 12th, in the afternoon, I wished to set out; the patient also gave me leave, and said:—You will then to-day depart!—Greet

all the brethren, and tell them all always to look at the main object.—I shall now soon depart to the Lord Jesus. That he has received me, forgiven me my sins, and has not entered into judgment with me, but has dealt with me according to his tender mercy, is well for me, and I will praise him. He might reject us for our very works' sake, because sin cleaves to them all.—He praised God for permitting him to depart out of the world in the society of faithful brethren, and that he had so ordered it, that I had been brought to visit him in his great weakness, and commend him to Jesus as the only Saviour, as the Resurrection and the Life.—Now, he added, pray yet once again. I kneeled down in company with Mr. Kohlhoff, who had entered in the meanwhile, and accommodated my prayer to the subject of the hymn:—*Allein zu dir, Herr Jesu Christ, &c**.

After applying fresh poultices to the diseased foot, he was changed, and brought into another room, a measure which had been regularly resorted to once a day, on account of the impurity of the air in a chamber constantly closed to exclude the draught, and which the poultices, the coal-fires, and the necessary at-

* “ Only to thee, Lord Jesus Christ, &c.”

tendants, conspired to render unwholesome. It was then we perceived first how great his debility was; and it appeared that he was much nearer death than he had been on the preceding Sunday. Again therefore, I was detained.

In the afternoon, he conversed much with Mr. Jænicke. In the evening, I came to him with the physician, whom he distinctly recognized, and said to him:—Let us see to it that none is left behind! He expressed his thankfulness for the care of the physician, and for the presence of his brethren and the Malabar helpers.—These last did all they could with the greatest readiness; love to their teacher and father, made all easy to them; and every instructive word that he addressed to them, they received with the greatest eagerness, and voluntarily remained with him. The physician was much affected, and said to me when going away, that he hoped I would not leave the patient and depart, now that he was so weak.

This evening he suffered more than before; for the raising him up and moving him, (which, on account of the necessarily frequent renewal of the poultices were not to be avoided;) and even the sitting and lying in bed, were extremely painful to him. But his patience and

contentment did not abate; not a complaint was heard; sighs only testified what he endured. I said among other things:—God grant that we may in our last conflict be able to await our end in such peace and in such confidence as, to our consolation and to our joy, are imparted to you! He added:—May it abundantly be so! Our hearts were moved by the affection and emphasis with which he pronounced this wish.

In the night of the 13th, he had, during the intervals of pain, a little sleep; and in the forenoon of the following day he became as if attacked with lethargy, and his pulse was very feeble. When he awoke, he spoke indeed, but only a few words could be understood, though he appeared to comprehend all that was said to him. We expected that thus he would slumber away; but at noon he was again lively. We sung the hymn:—*Christus der ist mein Leben*, &c*. when he began to sing with us, spoke very humbly of himself and extolled his Redeemer, and wished to be dissolved and to be with Christ. Had it pleased Him, he said, to spare me longer, I should have been glad; I should then have been able to speak yet a word to the sick and poor; but his will be

* “ Christ is my Life, &c.”

done! May he in mercy but receive me! Into thy hands I commend my spirit, thou hast redeemed me thou faithful God!—After this, the Malabar helpers sung the last verse of the hymn:—*O Haupt voll Blut und Wunden*, &c. he often joining in with them.—He then rested a little—after which he desired to be raised up, and unexpectedly he opened his mouth, from which had issued so much instruction and consolation, and so much earnest prayer, to the seventy-second year of his life, and thus expired in the arms of the faithful and truly grateful Malabar fellow-labourer, of this place, at four o'clock.

Very moving were the weeping and the sobs of the people, in both the Christian villages on each side of the garden, which were heard the whole night through. The distress, that now their instructor, their comforter, their guardian, their benefactor, their counsellor, their intercessor, was no more,—was general. Not only we, the congregations, the schools, and the missions, but the whole land has lost a parent. Whoever knew him, the same bewails him.

On the day following, between four and five in the afternoon, we committed his body to the grave we had made for him in the church in

the garden*. Serfogee, the Tanjore prince, whose guardian he had been, came to see him before the coffin was closed, bedewed him with his tears and accompanied him to the grave.—The Malabar helpers asked permission to bear the corpse; but as Europeans had been appointed thereto the day before, it was declined.—We purposed singing on the way, but the wailing of the people did not allow of it. There was singing in the church before and after the interment, and when the Europeans were departed, the Malabars of themselves began a hymn, and awaited an address from me; but I could hardly utter even a few words, and was obliged to make a vigorous effort to read the prayers. The servant of the departed stood near me, and said, like one about to swoon:—Now is our desire gone! The exclamation went to my heart: but this is not the language of one but of many, old and young, great and small, near and afar, Christians and heathens.

When I had disrobed, I repaired to the

* In the village where Schwartz dwelt, the Soodra Christians reside on one side, and the Parriar Christians on the other. The whole village is built around a spacious garden, within which are the dwellings of the Missionaries, the church, and the English schools.

prince, who remained still in the neighbourhood, and sought to comfort him; the chief servant of the widow of the former king also besought me to visit her and comfort her; but she resided too far off. On the following morning we all waited on the physician, and thanked him for the love to the deceased which he had evinced, in his last hours. I also looked at the papers he had left behind, that I might take possession of the will, and found that the Mission at Tanjore, and all the poor and the institutions attached to it, are the heirs of the deceased. In the afternoon, I conversed for an hour with the Helpers, and prayed with them. In the evening, the Malabar congregation gathered together in the church, and wished to hear a sermon. I chose the words of the dying Jacob:—I die, and God will be with you. I introduced many things that the deceased had said, concerning the church, and his expectation that the kingdom of Christ would come here. I endeavoured to awaken them to the attainment of such a spirit as the departed had possessed, whose grave was then visible before them.—On the following day I again prayed with the brethren and departed.”

A letter from the Rev. Mr. Kolhoff to the

Society for Promoting Christian Knowledge, furnishes other particulars “concerning the last days and the death of Mr. Schwartz, every account of whom (say the Honourable Society) serves only to increase the veneration entertained for his valuable and exemplary character.”

From the beginning of January, to the middle of October, 1797, he pursued his labours in his ministerial office, and in his studies, with great fervour, under all the disadvantages of his advanced age. He preached every Sunday in the English and Tamulian Languages by turns, and on Wednesdays he preached a lecture in the Portuguese Language, for the space of several weeks, and afterwards in the German Language to the privates, who had been made prisoners on the island of Ceylon, and having taken to the service were incorporated in his Majesty's 51st regiment, stationed in this place.

He made likewise a journey to Tritchinapoly, and several times visited Vellam, (a town six miles from Tanjore,) in order to preach the word of God to some companies of the 51st regiment, stationed at that place, and to invite the Heathens to accept the blessings of the Gospel.

During the course of the week he explained the New

Testament in his usual order at morning and evening prayers, which was begun and concluded by singing some verses of a hymn, and he dedicated an hour every day for instructing the Malabar School-children in the doctrines of Christianity. He was very solicitous for their improvement in knowledge and piety, and particularly for those whom he had chosen and was training up for the service of the church; for whose benefit he wrote, during the latter part of his life, an explanation of the principal doctrines of Christianity, an abridgment of Bishop Newton's Exposition of the Revelation, and some other books.

Though his strength and vigour were greatly impaired, yet his love to his flock constrained him to deny himself a great deal of that ease and repose which his great age required, and to exert all his remaining strength for their improvement in true religion. He took a particular delight in visiting the members of his congregation, with whom he conversed freely upon the subjects relating to their eternal interest. He told them plainly whatever was blameable in their conduct, and animated them, by every powerful argument, to walk worthy of their Christian Profession. It was a most pleasing sight to see the little children flock to him with such joy as children feel on meeting their beloved parent after some absence, and to observe his

engaging and delightful method to lead them to the knowledge of God and of their duty.

He heard almost every day the accounts delivered by the Catechists, of their conversation with Christians, Papists, and Heathens, and the effects produced by it, and embraced every opportunity of giving them directions for a wise and faithful discharge of their office.

His strength was visibly on the decline during the last year of his life ; and he frequently spoke of his departure, to which he looked forward with joy and delight. The commencement of his illness, which happened on the 7th of October, 1797, consisted only of a cold and hoarseness occasioned by a check of perspiration. Dr. Kennedy, who was a particular friend of Mr. Schwartz, gave him an emetic, to remove the phlegm which was collected in his chest ; but he received no benefit from it, for after taking the emetic, he was afflicted with vomiting four or five times every day, so as to be almost suffocated by it, and which lasted till the 27th of November following. It was very afflicting to see the sufferings of our venerable father, and every remedy rendered fruitless which was tried by that humane and excellent man the late Dr. Stuart, who acted for Dr. Kennedy during his absence, and who was very attentive to Mr. Schwartz during his illness. My affliction would have proved insupportable, if a merciful God had not strength-

ened and comforted me, through the unexpected arrival of the Rev. Mr. Jænicke, on the 4th of November, 1797.

Under all his severe sufferings, he never uttered a single expression of impatience—his mind was always calm and serene. Once, when he suffered very severely, he said, “ If it be the will of the Lord to take me to himself, his will be done. May his Name be praised !”

Although his strength was quite exhausted, and his body extremely emaciated through the frequent vomitings, yet, under all this calamity, he desired that the School-children, and others who usually attended the evening prayers, should assemble in his parlour, where, after singing, he expounded a portion of the Holy Scriptures, in a very affecting manner, and concluded it with his fervent and importunate prayers. It was always his custom to hear the English School-Children read to him a few chapters out of the Bible after evening prayer, and to hear them sing some of Dr. Watts’s hymns. During his illness, he seemed particularly pleased with that excellent hymn which begins with the following words :—

Far from our thoughts, vain world, be gone,
Let my religious hours alone :
Fain would mine eyes my Saviour see ;
I wait a visit, LORD, from thee !

He called it his beloved song, and desired the children to sing it frequently to him.

He earnestly exhorted and entreated the Heathens who visited him in his illness, to forsake their idolatry, and to consider betimes the things which belonged to their peace. When one of them began relating that wonderful things occurred in the town, our venerable father answered, "The most wonderful thing is, that, after hearing so often the doctrines of Christianity, and being convinced of the truth of it, you are notwithstanding backward to embrace and obey it." In conversing with another Heathen of consequence, he expressed his great regret at leaving him in his idolatry, when he was entering into eternity; and added the following words: "I have often exhorted and warned you, but you have hitherto disregarded it: you esteem and honour the creature more than the Creator."

On the 23d of November, he was visited by Serfogee, the present Rajah, then presumptive heir of the kingdom of Tanjore, and to whom the Rev. Mr. Schwartz was appointed guardian by the late Tulja Maha Rajah. On being informed that Serfogee Rajah wished to see him, he let him know that he should come immediately, as he doubted whether he should survive till the next day. On his arrival, he received him very affectionately, and then delivered to him his dying charge, by which, though pronounced in broken language, the Rajah seemed to

be deeply affected. The tenor of the speech was as follows :

“ After God has called me hence, I request you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavours to serve you have been disinterested ; what I now request of you is, that you will be kind to the Christians :—if they behave ill, let them be punished ; but if they do well, shew yourself to them as their father and protector.

“ As the due administration of justice is indispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce your idolatry, and serve and honour the only true God. May he be merciful, and enable you to do it !”

Our venerable father then inquired, whether he sometimes perused the Bible ; and concluded with very affecting exhortations, to be mindful of the concerns of his immortal soul.

The Resident, Mr. Macleod, who had been on a visit to Tritchinapoly for some weeks, hearing on his arrival the ill state of Mr. Schwartz's health, had the kindness to send for Dr. Street from Tritchinapoly. The Doctor arrived here on the first of December ; and, after consulting with Dr. Stuart, he recommended the tincture of

steel to be taken with an infusion of bark, which, by the blessing of God, put a stop to the vomiting, with which he had been afflicted since the 7th of October.

On the 3d of December, the first Sunday in Advent, very early in the morning, he sent for the Rev. Mr. Jænicke and myself, and desired the Lord's Supper to be administered to him, which was accordingly done by the Rev. Mr. Jænicke.

Before he received the Lord's Supper, he put up a long and affecting prayer. To hear this eminent servant of Christ, who had faithfully served his Redeemer very near half a century, disclaiming all merit of his own, humbling himself before the footstool of the Divine Majesty as the chief of sinners, and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of his beloved Saviour, was a great lesson of humility to us.

Our joy was great on his recovery; but, alas! it was soon changed into sorrow, when we observed that the severe attacks of his illness had in a great degree affected the powers of his mind, and which he did not perfectly get the better of till his last illness, a few days before his departure out of life, notwithstanding all the remedies which were tried. It was, however, surprising to us, that though his thoughts seemed to be incoherent when he spoke of worldly subjects, yet they were quite con-

nected when he prayed or discoursed about Divine Things.

After his recovery he frequently wished, according to his old custom, that the School-children, and Christians, should assemble in his parlour for evening prayer ; with which we complied in order to please him, though we were concerned to observe that these exertions were too much for his feeble frame.

The happy talent which he possessed of making almost every conversation instructive and edifying, did not forsake him even under his weak and depressed state. One morning when his friend Dr. Kennedy visited him (after his return), the conversation turning upon Dr. Young's Night Thoughts, which was one of Mr. Schwartz's favourite books, he observed to the Doctor, that those weighty truths contained in it were not intended that we should abandon society, renounce our business, and retire into a corner, but to convince us of the emptiness of the honours, the riches, and pleasures of this world, and to engage us to fix our hearts there where true treasures are to be found. He then spoke with peculiar warmth on the folly of minding the things of this world as our chief good, and the wisdom and happiness of thinking on our eternal concerns.

It was highly pleasing to hear the part which he took in his conversation with the Rev. Mr. Pohlé, who

visited him a little after his recovery, and which generally turned on the many benefits and consolations purchased to believers through CHRIST. He was transported with joy when he spoke on those subjects; and I hope I may with truth call it a foretaste of that joy which he is now experiencing in the presence of his Redeemer, and in the society of the blessed.

On the 2d of February, last year, our venerable father had the satisfaction of seeing the Rev. Mr. Gericke, Mr. Holtzberg, and his family. Little did we think that the performance of the last offices for him would prove a part of the duty of our worthy senior, the Rev. Mr. Gericke: and I bless and praise God for leading his faithful servant to us, at that very time, when we were most in need of his assistance and comfort.

On the second or third day after the Rev. Mr. Gericke's arrival, Mr. Schwartz complained of a little pain in his right foot, occasioned by an inflammation; to remove which repeated fomentations were applied; but a few days after we observed, to our inexpressible grief, the approach of a mortification. Dr. Kennedy tried every remedy to remove it, and would perhaps have effected the cure, if his frame had been able to support what he suffered. He was an example of patience under all these calamities. He did not speak, during the whole of his illness, one single word of impatience.

The last week of his life he was obliged to lie on his cot the greatest part of the day, and as he was of a robust constitution, it required great labour and exertion to remove him to a chair, when he would sit up. These exertions contributed to weaken him more and more.

During his last illness, the Rev. Mr. Gericke visited him frequently, and spent much of his time with him in conversing on the precious promises of God through Christ, in singing awakening hymns, and in offering his fervent prayers to God to comfort and strengthen his aged servant under his severe sufferings, to continue and increase his Divine Blessing upon his labours for the propagation of the Gospel, and to bless all the pious endeavours of the Society, and all those institutions established in this country for the enlargement of the kingdom of Christ.

He rehearsed with peculiar emphasis (whilst we were singing) particular parts of the hymns expressing the believer's assurance of faith and of the great love of God in Christ. His fervour was visible to every one present whilst Mr. Gericke was praying; and by his loud Amen he shewed his ardent desire for the accomplishment of our united petitions.

A few days before he entered into the joy of his Lord, the Rev. Mr. Gericke asked him whether he had any thing to say to his Brethren. His answer was, " Tell

them, that it is my request that they should make the faithful discharge of their office their chief care and concern."

A day or two before his departure, when he was visited by the Doctor, he said, "Doctor, in heaven there will be no pain." "Very true," replied the Doctor; "but we must keep you here as long as we can." He paused a few moments, and then addressed the Doctor with these words, "O! dear Doctor, let us take care that we may not be missing there!" These words were delivered with such an affectionate tone of voice, that made a deep impression on the Doctor, and on every one present.

On Wednesday, the 13th of Feb. 1793, which closed the melancholy scene, we observed with deep concern, the approach of his dissolution. The Rev. Messrs. Gericke, Jænicke, Holtzberg, and myself, were much with him in the morning; and in the afternoon we sung several excellent hymns, and offered up our prayers and praises to God, in which he joined us with fervour and delight. After we had retired, he prayed silently; and at one time, he uttered the following words: "O Lord, hitherto thou hast preserved me; hitherto thou hast brought me; and hast bestowed innumerable benefits upon me. Do what is pleasing in thy sight. I deliver my spirit into thy hands; cleanse and adorn it with the righteousness of my Redeemer, and receive

me into the arms of thy love and mercy." About two hours after we had retired, he sent to me, and looking upon me with a friendly countenance, he imparted his last paternal blessing in those precious words: "I wish you many comforts." On offering him some drink, he wished to be placed on a chair; but as soon as he was raised upon the cot, he bowed his head, and without a groan or struggle, he shut his eyes, and died between four and five in the afternoon, in the seventy-second year of his age.

Though our minds were deeply afflicted at the loss of our beloved father, yet the consideration of his most edifying conduct during his illness, his incredible patience under his severe pains, his triumphant death, and the evident traces of sweetness and composure which were left on his countenance, prevented the vent of our sorrows for the present, and animated us to praise God for his great mercies bestowed on us through his faithful servant, and to entreat him to enable us to follow his blessed example, that our last end might be like his.

His remains were committed to the earth on the 14th of February about five in the afternoon, in the chapel out of the fort, erected by him near his habitation in the garden given to him by the late Tulja Maha Rajah.

His funeral was a most awful and very affecting sight. It was delayed a little longer above the limited time, as Serfogee Rajah wished once more to have a look at him. The affliction which he suffered at the loss of the best of his friends, was very affecting. He shed a flood of tears over the body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was conveyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel. The burial service was performed by the Rev. Mr. Gericke, in the presence of the Rajah, the Resident, and most of the gentlemen who resided in the place, and a great number of Native Christians, full of regret for the loss of so excellent a minister, the best of men, and a most worthy member of society. O, may a merciful God grant, that all those who are appointed to preach the Gospel to the Heathen World may follow the example of this venerable servant of Christ! And may he send many such faithful labourers, to answer the pious intention and endeavours of the honourable Society for the enlargement of the kingdom of Christ! May he mercifully grant it, for the sake of our Lord Jesus Christ! Amen!

In a subsequent letter, dated Sept. 10th, 1798, and addressed to the Rev. Mr. Schulze, Mr. Gericke writes :

Inclosed I send you the late Mr. Schwartz's will with respect to his temporal property ; and as I have already written concerning it, by request, to Mr. Pohlé, I take the liberty of repeating the same here.

His temporal property, he had already, many years before his death, made over to the Mission at Tanjore and Palamcottah, and the congregations and institutions pertaining thereto, and for that purpose appointed me as Trustee, and I had joined Mr. Breithaupt with myself in the deed. He therefore in his will mentions no executor. Whatever he had, from the time when I came to Madras and undertook the Vepery Mission, he sent to me, and I purchased Company's bonds therewith. When the Company paid off their bonds, and afterwards issued bonds at eight per cent., we took up a large Company's bond. At the blessed man's desire, it was drawn up in his name, in the names of all the Missionaries at Tanjore, in the name of Mr. Breithaupt, and in my name, that it might thereby be known that all was already the property of the Mission, and no longer belonged to Mr. Schwartz. As he received an allowance from government, from which he was enabled to defray all the expences incurred at Tanjore

and Palamcottah, he allowed the interest, and often his salary likewise, to fall into the mission-capital. This was also increased by the circumstance of our buying Company's bonds at the price which the proprietors demanded, and which had then begun to be made public in the news-papers. No one will therefore wonder that he should have been able to accomplish so much towards the outward support of the Mission.

The Will of the Rev. Missionary Schwartz with regard to his property.

In the name of God.

Into thine hands I commend my spirit; thou hast redeemed me, thou faithful God! Wherein I have sinned,—and I have often and greatly sinned against thee,—forgive it graciously for the sake of the reconciliation-sacrifice of Christ Jesus my Lord, and let me find mercy. Grant me for Christ's sake, a blessed departure out of this sorrowful, and a blessed entrance into that joyful life. Amen.

As I know not how soon God may call me hence, I therefore make this my last will in the presence of God and with full deliberation.

As the house in the greater fort, as well as that in the little fort, together with the church, and certain houses

in the garden without the fort, were erected out of the money which was assigned me monthly by the Company, so I look on them, as I ever have regarded them, namely, to be the houses of the Mission.

All moveables and books shall be assigned over to my successors for the good of the Mission: to be all used, as long as they are serviceable, and not to be sold.

As I have not spent my monthly salary from the Company, but, except what I have devoted to the erection of several buildings, have suffered it to accumulate, and assigned it over to my two Trustees, namely my beloved brother Mr. Gericke, and my friend Mr. Breithaupt, of Madras, so such sum shall also be employed for the benefit of the Mission, but in such manner that my successor here at Tanjore, and the Missionary who shall carry on the work of God for the conversion of the heathen at Palamcottah, shall receive for themselves the annual interest one hundred pounds sterling (that is to say, fifty pounds each) because the fifty pounds which they each receive yearly of the Honourable Company, is barely sufficient. Should they however receive of the Company a monthly augmentation, then they have no right to receive also the fifty pounds bequeathed by me. This is in that case to fall into the Mission or the Poor-chest.

It is hereby my earnest desire, that those Missionaries, who take upon themselves the work of God in Tanjore and Paliamcottah, should employ the interest which remains to assist and help themselves, as they find it necessary. Perhaps the Tanjore Mission may employ two thirds, and that at Paliamcottah one third of the interest, for the use of the Schools and Churches.

As my relations have no claim on what I devise and have set apart to the Mission; therefore I bequeath to them one hundred star-pagodas as a testimony of my affection, which the children of my sister are to divide among themselves in equal portions.

The two gold watches that have been given me shall be sold, and the money be distributed to the poor.

As a token of my affection, I bequeath to Joseph, my former servant, thirty star-pagodas.

With respect to the garden without the fort, belonging to the Mission, I wish that, if possible, the gardener may be supported out of the income. What remains over, can, without further reckoning, fall to Missionaries, and the School-children.

The few utensils of silver which I possess, I leave to Mr. Kohlhoff, as a token of my hearty love.

As my former servant, Joseph, on account of his ill conduct, ought not to receive the thirty star-pagodas destined for him, I bequeath them to the servant who

shall be in my service at the time of my death, provided he behave himself tolerably well.

(Signed)

CHRISTIAN FREDERICK SCHWARTZ.

Subscribed and sealed in the presence of

JOSEPH DANIEL JÆNICKE.

J. C. KOHLHOFF.

It was originally intended to defer all account of the Life and Character of Schwartz, to the close of these volumes, as it seemed not improbable that additional materials over and above those in the Editor's possession, might, in the interim, be obtained*. It was considered, however, that, to a large proportion of the Christian public, Schwartz is known chiefly as a venerated name; and that a sketch of his character and select testimonies to his worth, if not necessary, were at least advisable, in order to prepare the reader's mind to regard the recorded sentiments and experience of "the apostolic" Missionary, not only as possessed of an interest arising out of the immediate subject of his pen, but as stamped with an au-

* The Editor has reserved some interesting particulars relative to Mr. Schwartz to a subsequent part of these volumes.

thority derived from the excellence of his character. In accordance with this design, the following extract is annexed, taken from "The Abstract of the Annual Reports and Correspondence of the Society for promoting Christian Knowledge." London, 1814.

" Another letter* has been received from Mr.

* " As the Society, after forty years experience, have had constant reason to approve of Mr. Schwartz's integrity and veracity as a correspondent, his zeal as a promoter of Christian knowledge, and his labours as a Missionary, they take this opportunity of acknowledging his faithful services, and recommending his letter to the consideration of the public, as containing a just statement of facts relating to the Mission, believing that Mr. Schwartz is incapable of departing from the truth, in the minutest particular.

Copy of a Letter from Marquis Cornwallis to the Lord Bishop of Litchfield and Coventry.

Lower Grosvenor Street, Feb. 10, 1795.

Dear Brother,

I have received the letter, which you inclosed to me from Dr. Vincent, requesting, at the desire of the Society for Promoting Christian Knowledge, my testimony of Mr. Schwartz's veracity and integrity. From the personal knowledge which I had of Mr. Schwartz, and what I heard of him whilst in India, I have every reason to believe him to be a man of very respectable character.

I am,

Your most affectionate Brother,

CORNWALLIS.

Hon. and Right Rev. Bishop of Litchfield, &c.

Schwartz, dated at Tanjore, Feb. 13th, 1794, written in consequence of his having perused at Vallam, in a newspaper called the Courier, of Friday evening, May 24th, 1793, some animadversions on their Mission, the Missionaries in general, and himself in particular, and containing a vindication of himself, the other Missionaries, and the Missions, against the misrepresentations produced to the public, in those animadversions. This letter being of a particularly interesting nature, the Society judge fit to produce at length.

Tanjore, Feb. 13, 1794.

Rev. and dear Sir,

As his Majesty's seventy-fourth regiment is partly stationed at Tanjore, and partly at Vallam, six English miles distant from Tanjore, we commonly go once in a week to Vallam to perform Divine Service to four companies of that regiment.

When I lately went to that place, the 210th number of a newspaper called the Courier, Friday evening, May 24, 1793, was communicated to me.

In that paper I found a paragraph, delivered by Mr. Montgomeri Campbell, (who came out to India with Sir Archibald Campbell, in the station of a private secretary) wherein my name was mentioned in the following manner:

“ Mr. Montgomeri Campbell gave his decided vote

against the clause, and reprobated the idea of converting the Gentoos. It is true, Missionaries have made proselytes of the Parriars, but they were the lowest order of people, and had even degraded the religion they professed to embrace."

"Mr. Schwartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection, perfectly in point; he had been preaching for many hours to this cast of proselytes, on the heinousness of theft, and in the heat of his discourse, taken off his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives, did the doctrine of the Missionaries operate. Men of high cast would spurn at the idea of changing the religion of their ancestors."

As this paragraph is found in a public paper, I thought it would not displease the Honourable Society, to make a few observations on it; not to boast, (which I detest) but to declare the plain truth, and to defend my brethren and myself.

About seventeen years ago, when I resided at Trichinapoly, I visited the congregation at Tanjore. In my road I arrived very early at a village which, is inhabited by Collaries, (a set of people, who are infamous

for stealing;) even the name of a *Collary* (or better-kaller) signifieth a *thief*.

These Collaries make nightly excursions, in order to rob. They drive away bullocks and sheep, and whatever they can find; for which outrage, they annually pay one thousand five hundred chaler, or seven hundred and fifty pagodas to the Rajah.

Of this cast of people, many live in the Tanjore country; still more in Tondiman's country; and likewise in the Nabob's country.

When I arrived at one of these villages, called Pudaloor, I took off my stock, putting it upon a sand bank. Advancing a little, to look out for the man who carried my linen clothes, I was regardless of the stock, at which time, some thievish boys took it away. Not one grown person was present. When the inhabitants heard of the theft, they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost, was worth so much trouble. That such boys, whose fathers are professed thieves, should commit a theft, can be no matter of wonder.

All the inhabitants of that village were heathens; not one Christian family was found therein. Many of our gentlemen, travelling through that village, have been robbed.

The trifle of a buckle I did therefore not lose by a Christian, as Mr. Montgomerie Campbell will have it, but by heathen boys. Neither did I preach at that time. Mr. Montgomerie Campbell says that I preached two hours. I did not so much as converse with any man.

This poor story, totally misrepresented, is alleged by Mr. M. Campbell to prove the profligacy of Christians, whom he called, with a sneer, *virtuous and enlightened people*. If Mr. M. Campbell has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic; truth is against him.

Neither is it true, that the best part of those people, who have been instructed, are Parriars. Had Mr. M. Campbell visited, even once, our Church, he would have observed that *more than two thirds were of the higher cast*; and so it is at Tranquebar and Vepery.

Our intention is not to boast; but this I may safely say, that many of those people who have been instructed, have left this world with comfort, and with a well-grounded hope of everlasting life.

That some of those, who have been instructed and baptized, have abused the benefit of instruction, is certain. But all sincere servants of God, nay even the Apostles, have experienced this grief.

It is asserted, that a Missionary is a disgrace to any country. Lord Macartney, and the late General Coote, would have entertained a very different opinion. They,

and many other gentlemen, know and acknowledge, that the Missionaries have been beneficial to government, and a comfort to the country.

This I am able to prove, in the strongest manner. Many gentlemen who live now in England, and in this country, would corroborate my assertion.

That the Rev. Mr. Gericke has been of eminent service to Cuddalore, every gentleman who was at Cuddalore, at the time when the war broke out, knows. He was the instrument in the hands of Providence, by which Cuddalore was saved from plunder and bloodshed.

He saved many gentlemen from becoming prisoners to Hyder, which Lord Macartney kindly acknowledged.

When Nagapatnam, that rich and popular (populous) city fell into the deepest poverty, by the unavoidable consequences of war, Mr. Gericke behaved like a father to the distressed people of that city. He forgot that he had a family to provide for. Many impoverished families were supported by him; so that when I, a few months ago, preached and administered the sacrament in that place, I saw many, who owed their, and their children's lives, to his disinterested care. Surely this, my friend, could not be called a disgrace to that place. When the Honourable Society ordered him to attend the congregation at Madras, all lamented his departure. And at Madras, he is esteemed by the Governor, and many other gentlemen, to this day.

It is a most disagreeable task to speak of one's self. However, I hope that the Honourable Society will not look upon some observations, which I am to make, as a vain and sinful boasting, but rather as a necessary self-defence. Neither the Missionaries, nor many of the Christians, have hurt the welfare of the country.

In the time of war, the fort of Tanjore was in a distressed condition. A powerful enemy was near; the people in the fort numerous; and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious Dubashes deprived them of their due pay. Hence, all confidence was lost; so that the inhabitants drove away their cattle, refusing to assist the fort. The late Rajah ordered, nay intreated the people, by his managers, to come and help us; but all was in vain.

At last, the Rajah said to one of our principal gentlemen:—*We all, you and I, have lost our credit; let us try whether the inhabitants will trust Mr. Schwartz.* Accordingly he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The Seapoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our condition was deplorable. I sent, therefore, letters every where

round about, promising to pay any one with my own hands; and to pay them for any bullock which might be taken by the enemy. In one or two days, I got above a thousand bullocks, and sent one of our Catechists, and other Christians into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, eighty thousand kalams. By this means the fort was saved. When all was over, I paid the people, (even with some money which belonged to others) made them a small present, and sent them home. The next year, when Col. Braithwaite with his whole detachment was taken prisoner, Major Alcock commanded this fort, and behaved very kindly to the poor starving people. We were then, the second time, in the same miserable condition. The enemy always invaded the country, when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew that they were not to be deprived of their pay: they therefore came with their cattle. But now the danger was greater, as the enemy was very near. The Christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. Accordingly they wept, and went, and supplied the fort with grain. When the inhabitants were paid, I strictly enquired whether any of the Christians had taken from them a present. They all said no,

no; as we were so regularly paid, we offered to your Catechist a cloth of small value, but he absolutely refused it.

But Mr. M. Campbell says, that the Christians are profligate to a proverb.

If Mr. M. Campbell was near me, I would explain to him, who are the profligate people who drain the country. When a Dubash, in the space of ten or fifteen years, scrapes together two, three, or four lacks of pagodas, is not this extortion a high degree of profligacy?

Nay, Government was obliged to send an order, that three of those Gentoo Dubashes should quit the Tanjore country. The enormous crimes committed by them, filled the country with complaints; but I have no mind to enumerate them.

It is asserted, that the inhabitants of the country would suffer by Missionaries.

If the Missionaries are sincere Christians, it is impossible that the inhabitants should suffer any damage by them; if they are not what they profess to be, they ought to be dismissed.

When Sir Archibald Campbell was Governor, and Mr. M. Campbell his private Secretary, the inhabitants of the Tanjore country were so miserably oppressed by the manager, and the Madras Dubashes, that they quitted the country. Of course, all cultivation ceased.

In the month of June, the cultivation should commence, but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine. I intreated the Rajah to remove that shameful oppression, and to recal the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired *me* to write to them, and to assure them, that he, at my intercession, would shew kindness to them. I did so. All immediately returned; and first of all, the Kaller, (or as they are commonly called, Collaries) believed my word, so that seven thousand men came back on one day. The other inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner:—As you have shewed kindness to us, you shall not have reason to repent of it; we intend to work night and day, to shew our regard for you.

Sir Archibald Campbell was happy when he heard it; and we had the satisfaction of having a better crop than the preceding year.

As there was hardly any administration of justice, I begged and intreated the Rajah to establish justice in his country. “Well,” said he, “let me know wherein my people are oppressed!” I did so. He immediately consented to my proposal, and told his manager, that

he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

When the present Rajah began his reign, I put Sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for a court of justice, which I did; but it was soon neglected by the servants of the Rajah, who commonly sold justice to the best bidder.

When the Honourable Company took possession of the country, during the war, the plan for introducing justice was re-assumed; by which, many people were made happy. But when the country was restored to the Rajah, the former irregularities took place.

During the assumption, Government desired *me* to assist the gentlemen collectors. The district towards the west of Tanjore had been much neglected, so that the water-courses had not been cleansed for the last fifteen years. I proposed that the collector should advance five hundred pagodas to cleanse these water-courses. The gentleman consented, if I would inspect the business. The work was begun and finished, being inspected by Christians. All that part of the country rejoiced in getting one hundred thousand collums more than before. The inhabitants confessed, that instead of one collum, they now reaped four.

No inhabitant has suffered by Christians, none has complained of it. On the contrary, one of the richest inhabitants said to me, " Sir, if you send a person to us, send one who has learned all your Ten Commandments." For he, and many hundred inhabitants had been present, when I explained the Christian Doctrine to Heathens and Christians.

The inhabitants dread the conduct of a Madras Dubash. These people lend money to the Rajah, at an exorbitant interest, and then are permitted to collect their money and interest, in an appointed district. It is needless to mention the consequences. When the Collaries committed great outrages, in their plundering expeditions, Seapoys were sent out to adjust matters; but it had no effect. Government desired *me* to inquire into that thievish business. I therefore sent letters to the head Collaries. They appeared. We found out, in some degree, how much the Tanjore and Tondamans, and the Nabob's Collaries had stolen; and we insisted upon restoration, which was done accordingly. At last, all gave it in writing, that they would steal no more. This promise they kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon cultivating their fields, which they really did. But

if the demands become exorbitant, they have no resource, as they think, but that of plundering.

At last some of the thievish Collaries desired to be instructed. I said, "I am obliged to instruct you, but I am afraid that you will become very bad Christians." Their promises were fair. I instructed them, and when they had a tolerable knowledge, I baptized them. Having baptized them, I exhorted them to steal no more, but to work industriously. After that, I visited them, and having examined their knowledge, I desired to see their work. I observed, with pleasure, that their fields were excellently cultivated. "Now," said I, "one thing remains to be done. You must pay your tribute readily, and not wait till it is exacted by military force," which otherwise is their custom. Soon after that, I found that they had paid off their tribute exactly.

The only complaint against those Christian Collaries was, that they refused to go upon plundering expeditions, as they had done before.

Now I am well aware, that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly.

I might have enlarged my account, but fearing that some characters would have suffered by it, I stop here.

One thing, however, I affirm before God and man,

that if Christianity, in its plain and undisguised form, was properly promoted, the country would not suffer, but be benefited by it.

If Christians were employed in some important offices; they should, if they misbehaved, be doubly punished; but to reject them intirely is not right, and discourageth.

The glorious God, and our blessed Redeemer, has commanded his Apostles to preach the Gospel to all nations.

The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused; but there is no other method of reclaiming mankind, than by instructing them well. To hope that the Heathen will live a good life, without the knowledge of God, is a chimera.

The praise bestowed on the Heathens of this country, by many of our historians, is refuted by a close (I might almost say superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents, by writing fables.

I am now at the brink of eternity; but to this moment I declare, that I do not repent of having spent forty-three years in the service of my Divine Master. Who knows but God may remove some of the great

obstacles to the propagation of the Gospel. Should a reformation take place amongst the Europeans, it would no doubt be the greatest blessing to the country.

These observations I beg leave to lay before the Honourable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavours to disseminate the knowledge of God, and Jesus Christ, may be beneficial to many thousands.

I am, sincerely,

Rev. and dear Sir,

Your affectionate brother, and humble servant,

C. F. SCHWARTZ.

Besides this formal testimony of the Honourable Society to the extraordinary merits of their Missionary, the name of Schwartz often occurs in the public Addresses to their Missionaries. In the Translation of the Latin Charge to the Rev. Mr. Schoelkopf, Mr. Bourdillon observes:

Nor are you left entirely to yourself in the work in which you are engaging; but, besides the Divine assistance enabling you to enter upon this course and to make a continual progress, you are so happy as to find a great and effectual door opened to you, and to have the illustrious example of your fellow-labourer the wor-

thy and Rev. Mr. Schwartz, by whose unwearied diligence, amiable discretion, and incredible labours, the work of the ministry has, within these few years, to the great joy and astonishment of this Society, made so rapid a progress in the kingdom of Tanjore. If then, considering him not only as a friend and colleague, but as a most skilful leader, you tread in his footsteps, and imitate his faith, his zeal, and his virtues, how will the solid experience of the one, the chearful emulation of the other, the joint endeavours of both, give weight and efficacy to pure religion, and conduce to the desired enlargement of the kingdom of Christ!

Dr. Vincent, the present Dean of Westminster, in his Address to the Rev. Mr. Jænicke, speaks of him in the following terms :

Other particulars remain, too numerous to be insisted on; but in whatever our advice or exhortation may have been deficient, it is the express wish of this Society, that you regulate your conduct by the admonitions and example of Mr. Schwartz. That worthy brother of the Mission, (and let not our praise of him imply a neglect of others) that worthy man and labourer in Jesus Christ, has established such a reputation for candour, integrity, and disinterestedness among both natives and Europeans, as cannot fail of recommending the cause of Christianity to men of every description who have

heard his name; and this we assert, not only on the evidence of such transactions as fall under our own inspection, but from the concurrent testimony of every person who has returned from India. The Memoirs of a Soldier assures us that* the knowledge and integrity of this irreproachable Missionary have retrieved the character of Europeans from imputations of general depravity. This testimony from the pen of a military man, in circumstances where all partiality and prepossession are precluded, convey an eulogium which exceeds the utmost panegyric we can bestow. The conduct of this worthy Missionary, has smoothed the path for those who are to come after him. By removing the prejudices of the natives, he has brought esteem and reverence upon the office itself.

The Rev. Dr. Finch, in addressing Mr. Clarke on his appointment to the Mission, eloquently says of him :

One, in particular, in this list of Christian heroes, is so very illustrious, that we may as well attempt to deprive virtue of its charms, or religion of its superior loveliness, as to separate the name of Schwartz from good report, I had almost said, from apostolic praise.

* Colonel Fullarton's View of English Interests in India. Ed. 2. Page 183.

These tributes to the memory of Schwartz, equally honourable to him and to the Society that patronized him, may be appropriately concluded with an extract from Dr. Glasse's excellent Charge delivered to the Rev. Mr. Pæzold in the name of the Society :

The first Danish Missionaries, stand very high indeed in the catalogue of Christian Confessors. Their faith and patience, their piety and zeal, their wisdom and integrity, their perfect self-renunciation, for the sake of the work in which they were engaged, were such as to render their names and their memorial truly venerable to posterity. Their successors have trodden in their steps with unwearied firmness and alacrity, under trials which, though perhaps less severe, were yet arduous enough to have shaken a confidence not founded on a rock ; not resting on a full conviction of the truth and goodness of their cause.

On this subject, we have great satisfaction in referring you to that redoubted champion of the Protestant Faith, the admirable Mr. Schwartz ; as an example of all that is great and good and imitable in the character of a Christian Missionary ; one, that *hath hazarded his life*, through a long series of years, *for the name of our Lord Jesus Christ* : one, that hath been enabled, not only to conciliate the affections of the ignorant and unlearned,

but to overcome the deep prejudices of such as had been long habituated to a most unreasonable system of Theology ; and which, to the utter astonishment of those who are blessed with superior light, they held, amidst all its absurdities, (I had almost said, amidst all its abominations,) in the highest veneration and esteem. Many of these has the worthy and indefatigable Mr. Schwartz converted to the pure and apostolical faith, by a conciliatory behaviour peculiarly suited to his situation : a behaviour which, whilst it endeared him to the common orders of men, has procured him admission even before the throne of the proudest Monarch of the East. There do we find this worthy servant of God pleading the cause of Christianity, and interceding for the protection of his Mission, and doing it without offence. There do we find him renouncing every personal consideration, regardless of every personal advantage ; and, in the true spirit of the Divine Lawgiver, *choosing rather to suffer affliction with the people of God, than to enjoy any pleasures or distinctions, which this world could afford him : esteeming the reproach of Christ, and the advancement of a despised religion, far greater riches than Indian treasures ; and for the same reason ; because, with Moses, he had respect to a future and eternal recompence of a reward.* In a word, we find him in every place, and on every occasion, conducting himself as one who had determined

to know and to regard nothing but the interests of a Crucified Saviour, and the propagation of his Gospel.

Mr. Gericke, in a letter dated at Vepery, July 2, 1801, and addressed to the Honourable Society, observes :

Enclosed, I beg leave to send a Letter from Serfogee, Maha Rajah of Tanjore, and to recommend its contents to the Society. No son can have a greater regard to his father than this good Hindoo had for Mr. Schwartz, and still has for his memory.

The Letter is couched in the following terms :

To the Honourable Society for Promoting Christian Knowledge.

Honourable Sirs,

I have requested of your Missionaries to write to you, their superiors and friends, and to apply to you in my name, for a Monument of marble, to be erected in their church, that is in my capital and residency, to perpetuate the memory of the late Rev. Father Schwartz, and to manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him, my father, my friend, the protector and guardian of my youth ; and now I beg leave to apply to you myself,

and to beg that, upon my account, you will order such a monument for the late Rev. Missionary Father Schwartz to be made, and to be sent out to me, that it may be fixed to the pillar that is next to the pulpit from which he preached. The pillars of the church are about two cubits broad.

May you, Honourable Sirs, ever be enabled to send to this country, such Missionaries as are like the late Rev. Mr. Schwartz!

I am, Honourable Sirs,

Yours faithfully and truly,

Tanjore,
May 28, 1801. (Signed) SERFOGEE RAJAH.

The Society concurred in opinion with its East India Mission Committee, that the contents of this letter from the Rajah of Tanjore bear strong testimony to the high character of Mr. Schwartz; that it would be proper to comply with the request of his Highness; and that steps should be taken without delay by the Committee to have a suitable monument constructed, and that the same be sent out to Tanjore, to be placed in the Mission Church there. The monument was accordingly prepared by Mr. Flaman and is now erected in the church at Tanjore.

An extract from a Letter of the Court of Directors of the East India Company to the Government at Madras, will mark the high sense which they entertained of the character of Mr. Schwartz. It refers to the monument already mentioned :

By our extra ship the Union you will receive in four packing-cases, numbered 1 to 4, a marble Monument, which has been executed by Mr. Bacon, under our directions, to the memory of the Rev. Christian Frederick Schwartz, as the most appropriate testimony of the deep sense we entertain of his transcendent merit, of his unwearied and disinterested labours in the cause of religion and piety, and the exercise of the purest and most exalted benevolence ; also of his public services at Tanjore, where the influence of his name and character, through the unbounded confidence and veneration which they inspired, was for a long course of years productive of important benefits to the Company.

On no subject has the court of Directors been more unanimous, than in their anxious desire to perpetuate the memory of this eminent person, and to excite in others an emulation of his great example : we accordingly direct, that the Monument be erected in some conspicuous situation near the altar in the Church of St. Mary in Fort St. George, and that you adopt, in conjunction and with

the assistance of the Rev. Dr. Kerr, the Senior Chaplain at your Presidency, any other measures that your judgment shall suggest, as likely to give effect to these our intentions, and to render them impressive on the minds of the public at your settlement. As one of the most efficacious, we would recommend that, on the first Sunday after the erection of the Monument, a discourse adapted to the occasion, be delivered by the Senior Chaplain. We desire also that the native inhabitants, by whom Mr. Schwartz was so justly revered, may be permitted and encouraged to view the Monument, after it shall have been erected, and that translations be made of the inscription into the country languages, and published at Madras, and copies sent to Tanjore and the other districts in which Mr. Schwartz occasionally resided, and established seminaries for religious instruction.

We were much gratified by learning that his Excellency the Rajah of Tanjore had also been desirous of erecting a Monument to the memory of Mr. Schwartz, in the church which was built by Mr. Schwartz himself in the inner fort of that capital, and had sent directions accordingly to this country, in consequence of which a Monument has been executed by Mr. Flaxman. We shall give directions for its being received on board one of our ships free of freight, and we desire that you will

afford every facility towards its conveyance to Tanjore.

(A true Extract)

(Signed) G. G. KEBLE,

Sec. to Government.

Copy of the Insription on Mr. Schwartz's Monument.

SACRED TO THE MEMORY

of the REVEREND FREDERICK CHRISTIAN SCHWARTZ,
Whose life was one continued effort to imitate the example of
HIS BLESSED MASTER.

Employed as a Protestant Missionary from the
GOVERNMENT OF DENMARK,

And in the same character by the **SOCIETY IN ENGLAND** for
the Promotion of Christian Knowledge,

He, during a period of **FIFTY YEARS**, "Went about doing Good,"

Manifesting, in respect to himself, the most entire
abstraction from temporal views,

But embracing every opportunity of promoting both the
temporal and eternal welfare of others.

In him **RELIGION** appeared not with a gloomy aspect
or forbidding mien,

But with a graceful form and placid dignity.

Among the many Fruits of his indefatigable labours was
the erection of the **CHURCH** at **TANJORE.**

The savings from a small Salary were, for many years,
devoted to the pious work,

And the remainder of the Expence supplied by Individuals
at his solicitation.

The Christian Seminaries at **RAMNADPORAM** and in
the **TINNEVELLY** province were established by him.

Beloved and honoured by **EUROPEANS,**

He was, if possible, held in still deeper reverence by the

Natives of this country, of every degree and every sect ;
 And their unbounded confidence in his Integrity and Truth
 Was, on many occasions, rendered highly beneficial
 to the public service.

The POOR and the INJURED
 Looked up to him as an unfailing friend and advocate ;
 The GREAT and POWERFUL
 Concurred in yielding him the highest homage ever paid in
 this Quarter of the Globe to EUROPEAN virtue.

The late HYDER ALLY CAWN,
 In the midst of a bloody and vindictive war with the CARNATIC,
 Sent orders to his Officers " to permit the venerable
 FATHER SCHWARTZ to pass unmolested
 and shew him respect and kindness,
 For he is a Holy Man and means no harm to my Government."

The late TULJAJA, RAJAH of TANJORE,
 When on his death-bed, desired to entrust to his protecting care
 His adopted Son, SERFOJEE, the present RAJAH,
 With the administration of all affairs of his country.
 On a spot of ground granted to him by the same Prince,
 two Miles east of TANJORE,
 He built a house for his Residence, and made it an
 ORPHAN ASYLUM.

Here the last 20 years of his life were spent in the Education
 and religious instruction of Children,
 Particularly those of indigent parents—whom he gratuitously
 maintained and instructed ;
 And here, on the 13th of February, 1798,
 Surrounded by his infant flock and in the presence of
 several of his disconsolate brethren,
 Entreating them to continue to make RELIGION
 the first object of their care,
 And imploring with his last breath the Divine Blessing
 on their labours,

He closed his truly Christian Career, in the 72d year of his Age.

THE EAST-INDIA COMPANY,

Anxious to perpetuate the memory of such transcendent worth,

And gratefully sensible of the Public Benefits which

resulted from its influence,

Caused this Monument to be erected, Ann. Dom. 1807.

The Madras Government, by the following Order, strongly expressed its sense of Mr. Schwartz's worth :

PUBLIC DEPARTMENT.

To the Rev. Dr. Kerr, Senior Chaplain at Fort St. George.

Reverend Sir,

I am directed by the Right Honourable the Governor in Council to enclose for your information and guidance the extract of a late letter from the Honourable the Court of Directors, and to inform you of the wish of his Lordship in Council, that early measures may be taken for erecting in St Mary's Church the Monument which has been transmitted to this place by the Honourable Court, as a tribute of respect to the memory of the late Rev. Mr. Schwartz.

His Lordship in Council directs me also to express his confidence that your endeavour will be exerted to give every practicable effect to the farther suggestions of the Honourable Court, with regard to the best means of conveying an adequate impression of the exalted

worth of that revered character, and his Lordship will be prepared to give every facility to the measures which you may propose on this subject.

Directions will be given to the Board of Trade for holding the Monument in readiness to be delivered on your application.

I have the honour to be, Rev. Sir,

Your most obedient humble servant,

G. BUCHAN,

Fort St. George,
16th June, 1807.

Chief Sec. to Government.

The Reverend Dr. KERR, in the sermon preached in compliance with the above letter of the Directors, may be considered as speaking with the full approbation of the Madras government: and the high testimony borne to Mr. Schwartz in the following extracts from that discourse, was an appeal, it must be remembered, on the spot, to those who were themselves witnesses of the truth of the preacher's assertions:

The man who follows the injunction of his God, "Go ye into all the world and preach the Gospel to every creature,"—whose soul is devoted to this one object, who submits to a thousand privations in the discharge of his high calling, who devotes mind and body to the eternal

interests of the benighted nations without any worldly view whatsoever, who is exposed to numberless dangers in the course of his journeyings, yet goes on rejoicing to the end;—such a man is surely deserving of our high esteem, and has the strongest claim on the benevolent feelings of all mankind.

There is a grandeur in the self-dedication of a human being to such an undertaking, which is not to be met with in all the other pursuits of life. Worldly ambition has her splendid votaries, seeking honour in the midst of danger and in the face of death. In search of the wealth of this world, we have millions of examples of the most hardy enterprizes undertaken, and body and soul are daily sacrificed to this polluted and polluting object; but, in the persevering effort to call the Heathen from their debasing superstitions to the worship of the true God, through JESUS CHRIST; in the constant endeavour to extend the blessings of civilization, which always accompany the true religion, to a people whom the darkest clouds of ignorance and its thousands of ills overshadow; to labour to emancipate the souls of men from the thralldom of satanic influence, from priestcraft, from profanation, and idle or vicious ceremonies; ceremonies, calculated to impose on the understanding and destroy the finest feelings of the human heart; to be employed, I say, in such pursuits, to follow them up with honest zeal, with

firm faith in the Divine assistance and the power of the Gospel, must be acknowledged, whether we consider the motive which stimulates, or the object in view, to be the most glorious, the most honourable of all undertakings.

When therefore we reflect, that such was the office of the man whose virtues we are this day called to celebrate; when we know that HE was peculiarly distinguished in the course of this high office; that, by the mere effect of Christian virtue, he attracted the love and secured the confidence, not only of the flock which he had called from pagan darkness into the bosom of CHRIST'S church, and illumined with the blessed light of the Gospel, but that he was revered far and near by all castes and descriptions of people; that he was even respected by the enemies of our nation, and at the commencement of a bloody war was permitted to preach the doctrines of peace on the very battlements of our enemy; when we reflect on these things, what reverence does it inspire for the man! What a signal testimony does it afford of the power of Gospel truth, strikingly evidenced in the faithful practice of a Gospel life! and what a convincing proof does it present of the great benefit to be derived from the labours of Missionaries, well directed and honestly and zealously prosecuted!

It is much to be regretted, that the extraordinary humility of this most excellent man, ever averse to display

of every kind, has been the virtuous cause why we are not in possession of sufficient materials to give a succinct account of the various and important labours in which he was continually engaged.

Indeed, his mind was so impressed with the just sense of the value of his time, and the necessity for unceasing application in his calling, that he had little leisure for even giving those details which were expected from him by the Societies under whose direction he had entered upon his missionary labours, and they were often indebted to others for information regarding the important services of their faithful Schwartz.

He began his missionary career in the latter end of the year of our Lord 1750; when, by unceasing application, in the course of a few months he was enabled to preach his first Tamul or Malabar sermon. His text on that occasion was taken from the 11th chapter of St. Matthew: "Come unto me, all ye that labour and are heavy laden, and I will give you rest—Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls—For my yoke is easy and my burden is light." Thus he first announced the spirit of the Gospel he was about to preach to the Heathens, and continued to his last hour, through nearly half a century, to evince the truth of his Divine text, both in word and life.

He was not long entered upon his heavenly-appointed commission, when he had the happiness to perceive that his labour was not in vain in the LORD. He called many from the evil of their way. He excited a spirit of enquiry even among the most obstinate of the Bra- mins; and attached many of them to him by the endear- ing manner in which he addressed them, while he silenced their arguments by the powerful force of his reason, and the simple rational explanation of the Chris- tian System.

In the course of a few years he collected a numerous congregation about him, consisting of every caste and description of people in this country, who received the truths of the Gospel with full faith and confidence from his lips. For, like Simon the high priest, as beautifully described by the son of Sirach, “How was he honoured in the midst of the people in his coming out of the sanc- tuary—when he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy altar he made the garment of holiness ho- nourable.” Eccles. l. 5. 11.

He also established several schools, by which both old and young were enabled to read the Sacred Writings; and the principles of the Gospel live to this day in the hearts of many in the neighbourhood where he resided, who still bless the memory of their beloved pastor, Father Schwartz.

But he did not confine his benevolence to spiritual instruction. He assisted the poor and the industrious, to the utmost of his power, out of his narrow means of subsistence, and always directed the hand of charity to relieve, when relief was not in his own power.

Such a course of life, zealously pursued for a long series of years, and accompanied with that sweetly social disposition for which he was remarkable, gained him many friends and thousands of admirers. The blessing of the fatherless and widow came upon him, and his hope was gladness. He rejoiced evermore in witnessing the divine effects of his honest endeavours, and if he did not make converts of all with whom he associated, he seldom failed to make friends of those with whom he happened to communicate. Not that he ever compromised a paramount duty from any false politeness, or deference to superior station; for he decidedly and openly declared the condemnation of all, who boldly and openly set Gospel rules at defiance, as often as an opportunity offered for the purpose. His reproof, however, was tempered with so much good nature; the desire of doing good to the offenders was so obviously his intention; that he seldom provoked the smallest ill-will by the strong, but fatherly remonstrances, which irreligious conversation and conduct frequently drew from him. Indeed, he seemed peculiarly gifted by Divine

Providence with a happy manner, which enabled him to turn almost every occurrence, whether great or trivial, to the praise and glory of GOD.

Completely devoted to the important business of his calling, his mind never departed far from this object. Sensible that no trifling efforts could be productive of any good purpose in the missionary cause in any country, but most particularly in India, he determined that nothing should draw him aside, either to the right hand or to the left. With this view he early resolved on a life of celibacy, and uniformly recommended the same to his younger brother-labourers in the vineyard, in order that they might give a more undivided attention to their missionary work. With the same view, he accustomed himself to the most frugal and temperate system of diet*: and, except when objects of charity reminded him of his poverty, he considered the wealth of the world but as the dust of the earth.

Dr. Kerr then refers to Mr. Schwartz's mission to Hyder, the death-bed scene of the old Rajah of Tanjore, his influence on the natives in relieving the Fort of Tanjore from

* For many years of his life, it was his custom to give ten pagodas at the beginning of each month to his servant, in order to provide for the expences of his table, and gave himself no trouble about the manner in which it was supplied.

famine, and to other evidences of his character. He adds :

Amidst such great public undertakings, and the high degree of consideration attached by all ranks of people in this country to Mr. Schwartz's character, every road to the gratification of ambition and avarice was completely open before him. Courted by the Prince of the country in which he resided, revered almost to adoration by the people at large, confidentially employed by the English Government in objects of the first political importance, to his great honour it must be recorded, that he continued to value these things only as they appeared likely to prove subservient to his missionary work, as they made friends to assist him in the building of his churches, or the establishment of his schools over the country. With the single eye of the Gospel he looked only to the diffusion of Divine Truth, and the glad tidings of salvation through faith in Christ Jesus. The same principles which raised him in the public estimation, he continued to cherish in every stage of his elevation. Uncontaminated by the venality and corruption which, from various quarters, it is well known, assailed his virtue, he continued his missionary life, carrying his cross, following the steps of his Divine Master to the end of his earthly being.

I know that there have not been wanting enemies who,

both while he was living and after his decease, have given currency to a different tale, who have flippantly accused him of meddling in political matters inconsistent with his ministerial labours, and who insinuated other suspicions injurious to his fame. But such men would have reflected on the Lord Jesus Christ himself, had he lived in this country at the same period, and publicly declared his abhorrence, as Mr. Schwartz always did, of the base intrigues, the fraudulent loans, the cruel oppressions, which during the early part of the good man's life, and for many years after, made a land of misery, desolation, and slavery, of one of the most fertile provinces of this part of India.

Some of the Honourable Company's servants long since departed out of life, and others who are now virtuous and amiable members of the different communities in which they live, have blessed the day when they became acquainted with this venerable man.

both while he was living and after his death. He
given currency to a different tale, who have frequently
caused him to be held in political matters inconsistent
with his ministerial labours, and who have invited other
suspectious persons to his name. But what most would
have reflected on the Earl's name and character, and
which is the cause of the same period, and especially
because of the character, as Mr. Pitt's character was
of the past, in which the translation from the great
oppositions, which during the early part of the good
years, and for many years after, made a kind of
misery, devotion, and service of one of the most for-
lorn provinces of this part of India.

Some of the Honourable Company's servants long
since departed out of life, and others who are now vi-
sible and amiable members of the different communities
in which they live, have passed the day when they be-
came acquainted with the venerable man.

REMAINS
OF
THE REV. C. F. SCHWARTZ,
CONSISTING OF HIS
LETTERS, JOURNALS,
&c.

THE REV. C. F. SCHWARTZ

LETTERS JOURNAL

To the Rev. Gotthilf A. Francke, Consistorial Counsellor, &c. Halle.

Tritchinpolly, Oct. 6, 1768.

I DULY received your paternal Letter of the 16th of November last, and humbly praise God who has graciously preserved and strengthened you for our instruction and consolation. May he continue to do you good, and daily quicken you through the blessed enjoyment of his grace, that you may be able to comfort and confirm others with the same consolations.

I wish an additional Missionary could be sent out for the benefit of this country. Here is an ample field, and the harvest is great. But what can one effect? If I go out, and remain a single Sunday absent, every thing here, is necessarily left. But were there two, one of us might very often visit Tanjore, Madura, &c.

I assure you that I would much prefer being at Tranquebar, as it regards myself and the pleasure to be enjoyed in the communion of faithful brethren. If however I look on the poor congregations, the presence of a Missionary in the country is very necessary. The Catechists require to be daily admonished and stirred up, otherwise they fall into indolence and impurity.

Saruvaien has acknowledged to me, that when he was at Nattam, he did scarcely any thing to render himself acceptable to the few Christians or to the Heathens; nor did he keep a diary. Where are now the Christians whom he has brought in?—The people observe any insincerity in the Catechists; hence every thing sinks into most scandalous disorder; and what is most to be lamented, the Missionaries know nothing of it. The Heathen are often very uncivil, and repulse the Catechists sternly, which greatly discourages the poor people. It is indeed a help, when any one comforts them, and confesses the Lord Jesus with them before the Heathen. The Catechists have long since remarked, that the Heathen behave themselves courteously to the Europeans; but towards them as natives, very unkindly. My eyes look to God, from whom all help cometh. May the gracious God mercifully assist us for Christ's sake!

With regard to myself, I praise the gracious God, who has borne with me though weak, and daily laboured together with me. During the whole of this year, my health has been good, so that the labour has been easier to me than at any preceding period.

The Catechists are also well. I mentioned in my last, that Saruvaien had returned. He now appears to intend well. I have again received him as a Catechist, But I never suffer him to go forth alone, always sending

two together. Saruvaïen and Devanesen are Soodras ; Ignasi-Muttu, and Soddinaicken, are Parriars. Both the Parriars however keep themselves so clean that they find no difficulty in going about with the Soodras. Two of them go forth every morning, to preach the Gospel to the Heathen. One attends the school of Tamul children ; another visits the Christians. In the afternoon, we all go out, and preach Christ Jesus as the source of all salvation and power.

On Tuesdays we stir ourselves up by meditation on God's word and prayer, and to this end, we are engaged on the first epistle of Paul to Timothy. May our gracious God anoint us with his Spirit, and make us truly sincere and zealous in his blessed service !

Several bodies of Heathens and Catholics, have been this year instructed and received into the congregation.

Affliction inward and outward has not failed us : in the mean time God has been our helper.

The Schools have been continued, as I mentioned in my former Letter. The English Schoolmaster wishes you much divine grace, that you may promote to yet further blessing the work of God.

Of the Europeans, some have been powerfully awakened of God, not only among the soldiers, but among the higher ranks ; One young man came hither for a season. He was very well-behaved, and hated vice. Of Christ

however and his salvation, and of the salvation to be enjoyed in him, he knew but little. He was also disposed to some worldly vanities; though he had no particular delight in them. He visited me several evenings, and acknowledged that he was stirred up to a greater concern for his soul. I testified my joy, but said to him that I remarked he stood on the sandy foundation of his own righteousness; and that he would derive therefrom neither rest nor power. He received all in good part, and began to read his New Testament better, that is, with prayer. Soon after, he was invited to a dance, and declined it; which had a good effect on others. He soon learned how the Gospel becomes saving, and communicates to man more power unto salvation, than any considerations derived merely from the law. He went boldly forth, and when it became displeasing to many that a young man should speak so freely, and they began to hate him, he gladly bore the cross. He still goes forth under these circumstances, and his example is made a blessing to others.

Sins of unrighteousness are universal, and to the wealthy among the Europeans are an alluring contagion. What the greater part of them gain fairly*, they lavish prodigally: and yet they return home with immense

* Unfairly?—the words are “*mit recht erwerben*:” perhaps for *unrecht*.

riches. They themselves confess, that very few are to be found who have not acquired their wealth unjustly. It is in general the sweat and blood of the poor.

As it respects the explanation of the nature of the Moorish language, I have found it quite correct. The Grammar of Mr. Schulze is very useful; and what he has translated, is not to be contemned. Only as before remarked, it would not be well to adopt it, because no Moor will give himself the trouble to read it. I believe that not five letters in a year are written in this dialect upon the coast.

To read the Persian readily without vowels, requires exercise. Were any one to employ himself a long time carefully to read the Moorish, he would by degrees learn to do it readily. This however is hardly to be expected, because they esteem the Moorish language to be rude. In the Persic, on the contrary, they have many and very beautiful works. They take a good deal of pains in order to be qualified to read and understand these books; not to mention that all correspondence and accounts are carried on in Persian. Had Mr. Schulze's books been written in Persic, they would have been invaluable, and certainly would have been read.

We have the four Gospels in Persic, which have been read by many with great satisfaction. It is to be wished, that the Epistles also may be translated.

In my previous Letters, I mentioned a Moor who had formerly been employed in the highest offices. This man understands the Persic most thoroughly, and speaks it excellently. He often visited me of an evening, and gave me a complete idea of the Mahometan doctrines and exercises, and read to me the rarest books he possessed. By this means I learned to express myself in Persic, and to explain the doctrines of Christianity. Some months ago, this poor man was put under arrest, and confined to his own house, where he still remains. The Nabob's son, a blind Mahometan, said that he had offended his father, and on that account, he was imprisoned. Every one however believes that it was on my account, because he visited me, and had expressed himself to several Moors in terms too favourable to Christianity, as well as relinquished his Mahometan disposition to idolatry. God graciously help us for Christ's sake, and tread down Satan under our feet, Amen.

The good Lord inwardly strengthen you, and through the blissful enjoyment of the super-abounding precious grace of reconciliation sweetly quicken you; and may your old age be truly blessed!

CHRISTIAN FREDERICK SCHWARTZ.

To the Secretary of the Honourable Society for Promoting Christian Knowledge.

Oct. 28, 1768.

I, this year, had the unexpected satisfaction of receiving your present of the Persian Lexicon. The more rare the book is, the more valuable it becomes; and I therefore beg to offer you, in return, the thanks so justly due. When I had resided a short time in Trichinapoly, I saw clearly the necessity, and embraced the opportunity, of learning the Hindostanee. This prepared the way to the study of the Persian; because all who wish to express themselves elegantly in Hindostanee, make use of many Persian words. I met with an old man who, under the former government, had been governor of Singi; and, for above forty years, had transacted all the business in the Persian language, and thus I obtained some proficiency in reading and speaking Persian. Not long after, he was engaged by two Englishmen, to assist them in the acquisition of the Persian language, by means of which they hoped to render themselves serviceable to the Company. But the Nabob's son, fearing that this man might become a Christian, not only forbade him all communication with us, but laid him in confinement, in which he still remains.

You will doubtless feel surprised that, without being accused of any crime, a man should be thus put under arrest. Here, however, it is by no means uncommon. The despotic government under which this land is at present, furnishes but too many similar examples. It is a source of unbounded irregularity and injustice. When I was dwelling at Tanjore, I observed many instances. The king of Tanjore is, in the estimation of the ignorant, a lord, who governs according to his despotic will; but he is, in fact, more a slave than a king. He seldom goes out; and often when he purposes to do so, they tell him it is not an auspicious day. This is sufficient to confine him to the house. The king's children are brought up in ignorance,—for why should a prince learn much? He ought not to be acquainted with writing and accounts,—for has he not servants enough? These are the grounds on which he is kept from learning by the suggestions of sycophants.

The number of his wives destroys all domestic peace. The first woman whom the king espouses is denominated his lawful wife. By degrees, however, as he takes more, jealousy among the women becomes a dangerous source of great disquiet. So true is it, that, when a man departs from the ordinances of God, he treads in a thorny path. The animosity of the children born of these many wives, is great. Each thinks that

he has a greater right to the king's affection than the others, and that affection which should prevail between brothers and sisters is banished.

A despotic ruler being intent only on increasing or preserving his power, entertains a distrust of all his ministers. He therefore considers it most advisable often to humble them. Though a minister possess his favour for years, he yet falls at once. The king allows his house to be plundered, (this has often happened in my time,) and lays him under a domiciliary arrest. No one must visit him; no one must speak to him. By degrees this severity is relaxed. The ex-minister, thus fallen into disgrace, hunts after the failures of his successor, and seeks to bring him into similar disgrace. Generally he becomes his successor.

The military belonging to the king of Tanjore are, for the most part, cavalry, about six thousand,—and two thousand foot. The cavalry are not furnished with horses, but each soldier provides his own. He who can bring together a hundred horse, is appointed their captain. To these people a district is assigned, where they receive their pay from the tenants, especially in time of harvest. If the farmer do not give them what they demand, they resort to force. Hence it happens that these people oftentimes, for three and four months together, receive no pay. On this account they bor-

row from the Bramins, frequently paying fifty per cent. interest. By such usury the Bramins become rich. The Tanjore country is as a well-watered garden. Notwithstanding all the oppression and injustice, the inhabitants subsist tolerably well: it teems with people. The land is divided into districts; and every district is leased. The lessee is obliged to advance at least the half of his lease; and as he cannot do this of his own power, he borrows of the merchants or Europeans, and gives forty, or even more, per cent. (In like manner he borrows from the Europeans what he requires to support his own state and family: all must be extorted from the poor inhabitant. It may with truth be averred, that the poorer people enrich, with their sweat and their blood, the idle and the proud. If a tenant give for a certain district, say 10,000 pagodas, and the inhabitants are induced diligently to till the land, and consequently the district becomes well cultivated, another will come forward, and tender the king for it 11,000 pagodas yearly. Thus it is assigned to the highest bidder, and the former tenant usually loses all he had advanced to the inhabitants. As the farmers are aware of this, few of them think of improving the land. If there be not sufficient provision for the year, the poor inhabitant must share the evil; the farmer must pay his rent, come what will, therefore he takes

from the people whatever they have. An inhabitant of the Tanjore land commonly gives sixty or seventy in the hundred. Supposing he has on his ground a hundred bushels of rice, the king, (or the farmer, in the king's name,) takes seventy of the hundred. The remaining thirty bushels are retained by the inhabitant, and therewith he has to pay his servants, and support his family. Indeed, if the king need money, as in time of war, he seizes upon all. I have myself witnessed when the poor inhabitants have from a distance contemplated the blessing of God on the fields, while the king's people have reaped it all. Thus the oppression being so great, the inhabitants endeavour, by every possible means, to defraud the king. They are accustomed to say frequently,—Without stealing, we cannot live. Hence it may easily be conceived, what disposition to the maintenance of justice prevails in this country. Gifts blind the eyes of the wise, and pervert judgment. By gifts, a rich wicked man can convert black into white, or, as the proverb says,—change an ass into a lamb. Hence it is no very unusual thing for a poor inhabitant, who has lost a suit in consequence of his poverty, to re-institute and gain it as soon as he becomes rich. Under a frame of government so wretched, the education of the young is miserably neglected. Few children learn to read, write, and

cast accounts. They are taught to read in heathen books, in which the fabled epiphanies of their gods, together with all their licentious and impure acts, are delineated. Thus they think,—we cannot be better than our gods; they every where practised lying, impurity, injustice, and revenge; therefore these cannot be sinful. Thus is the little which they know from reflecting on the works of the creation, greatly obscured. In the temples of their gods, the most flagrant actions of their deities are described in images and scandalous pictures, which sink the poor people in the mire of their lusts. The consequences of this devilish instruction are clearly visible. Body and soul are thereby destroyed. Many thousands feel their errors sensibly. The education of boys, is, as before observed, in the utmost degree, miserable; but the female sex are entirely neglected. It is a most rare occurrence, for a father to afford his daughter the means of learning to read.

The children of the Bramins are commonly taught to read, write, and cast accounts. Besides the many thousands attached to the idol temples, there are many of them who farm the land, hold offices under the king, act as clerks, overseers, and cashiers. The offspring of the Bramins are in general lively, and learn a language speedily; especially when they hope to turn it to advan-

tage. Many English gentlemen engage Bramins to keep their books, hence a great number acquire the English. Besides this, they learn the Persic, and are employed both by the Nabob and others, as dubashes or interpreters. In every lucrative situation, we find a Bramin. It is remarkable, that in the narrow limits of the Tanjore country, a hundred thousand vigorous young Bramins may, with very little pains, be collected together. With the exception of their daily ceremonies and ablutions, they do nothing, living in voluptuousness and corrupting sloth. They possess the best land, give away little or nothing of it, besides which the numerous pagan festivals are eminently profitable to them. I asked a wealthy Bramin, whether they imparted to the poor a portion of their great revenues; he replied, "No, the people give to us and the pagodas; but we contribute nothing. That which is commemorated therefore of the piety (beneficence) of the Bramins in one of Mr. Holwell's books, is incredible. Some months ago, a Bramin declared to me plainly,—"The causes why we embrace not the Christian doctrine, are avarice, pride, and voluptuousness." Indeed, in more than one place, when the acceptable doctrine of the one God and Mediator has been announced to them, the Bramins have pointed to their bellies; thereby intimating that it

was care of them which held them back from embracing the truth.—Meanwhile we faint not; we know that Christ Jesus is ordained as a light to the Gentiles. He is sufficiently powerful to dispel this heathenish darkness. Confiding in his divine assistance, we go forth diligently among the Heathen, to make known to them the way of life, and affectionately to invite them to the enjoyment of all the salvation purchased for them by Christ Jesus. The progress of the conversion of the Heathen is not so great as we wish: still the rescuing of one single soul, (not to mention many,) is sufficient inwardly to encourage us not to be weary. Who knows, to what important end the all-wise God may use the revolutions, which have taken place in these lands, during these twenty years? Oh that the Europeans in this country would discern the glory of God! Should the gracious God work a *thorough change and reformation among the principal Europeans*, there would thence issue forth blessing on the whole land. Many wholesome regulations might be introduced. Many thousand abominations might be prevented, and thereby the obstacles lessened which have hitherto deterred the Heathen from embracing the truth. There are here several Englishmen, who, through the heart-converting power of God, have learned to see, that the knowledge and enjoyment of the good-

ness of God, are better than life, and consequently better also than ill-gotten wealth. This indeed has been remarked by Heathens and Mahometans.

CHRISTIAN FREDERICK SCHWARTZ.

To a Friend in London.

Oct. 28, 1768.

I INCLOSED a letter of thanks to the Secretary, in which I have mentioned something of our circumstances in this country. It is extremely difficult when describing our situation here, to give any one a just conception of it without adverting to the wickedness of the Europeans. The great among the Europeans, seek after nothing but to live in pleasure, and to be rich. If not readily successful in the latter, then they employ unjust measures, and the use of these scandalous means hardens the mind in so frightful a degree, that partly they will hear nothing of the word of God, and partly, they plunge wilfully into the most frightful infidelity and atheism.

With reference to the work of God here, I will mention a few particulars. Through the goodness of God, I have, during this and the preceding year, found myself in better circumstances than heretofore, so that the customary labour has been easier to me. Oh! may the faithful God grant to me, a feeble creature, his powerful grace more and more, that I may spend my days to his glory, and the benefit of my neighbour! Without him we can do nothing; therefore may He pour out his Spirit upon us feeble creatures, whereby we may simply and zealously make known the word of reconciliation! Among the Heathen and Roman Catholics, as well as in a less degree among the Mahometans, the word of God has been richly made known. Daily do we go out amongst them, often read to them, and beseech them to suffer themselves to be reconciled to God. Some of the Heathens and Catholics are more intimately instructed and added to the congregation; their number, including the children, is above twenty. Among the English, are several soldiers, who sincerely seek the Lord Jesus and his salvation. Evening prayer is still continued. The four native Helpers have hitherto been a comfort to me: they are willing to make known to the Heathen the word of God. Both the schools are continued. In the Tamul school, eighteen children

learn; in the English, about thirty. The English schoolmaster is a sincere disciple of Christ. Oh that I had a dear brother with me! then could many be better instructed. In the mean time, God knows our affliction, and our sighs are not hidden from him. May he compassionate the poor Heathen, and may his kingdom break forth here graciously!

CHRISTIAN FREDERICK SCHWARTZ.

and in the morning about thirty. The English
 and the French a single company of Chival. On that I
 had a horse killed and then could have been
 the morning. In the morning God knows not
 what was our condition and how many. They
 a company of the good men, and was the last
 then had four or five hundred.

THE KEY OF THE SOWARD

JOURNAL FOR THE YEAR 1768.

JAN. 1. Being New Year's Day, I preached from Luke xiii. 8. "Let it alone this year also," and considered, with the Tamulians and Portuguese, that the whole season of grace, the work of grace, and the strength of grace, are a precious fruit of the sufficient intercession of our Mediator; and that we have therefore rightly to improve it. The gracious God do good to us this year, and so work in us by his Holy Spirit, that we may bring forth rich and ripe fruits to his glory, and to the profit of the ground wherein he has planted us!

Jan. 2. I went forth, and preached to various Tamulians, that as God tendered to them his grace afresh in a new year, they ought to devote themselves to the true and living God. They were silent.

Jan. 5. I accompanied Sœdtinaicken to Ureiur, where, near a new pagoda, we preached a long time to the inhabitants, concerning the true God, and the Mediator between God and men. They were busy

adorning the new idol-temple; however, they drew near and listened to all. It was declared to them, how grieved they would be if they rejected the grace of God, and finally found themselves in everlasting woe; and how they would then wish to be able to enjoy, were it only for a week, the season of grace on earth. A Bramin said, They will not hear.—In another place, we had a conversation with two of the inhabitants: We beheld before us a number of stone idols;—the idolater said that it was his livelihood. Scœdtinaicken said, These idols can give you nothing; why will you then deceive yourself and others? you are healthy and strong, why will you not rather labour? They listened a good while, but without being moved.

Jan. 6. Being the feast of the Epiphany of Christ, we stirred ourselves up in the forenoon, by meditation on the grace of God which befel the wise men of the East; how faithfully they dealt by the grace of God; how early God revealed that Jesus should be a light to the Gentiles; and how the Gospel is offered not only to the unwise, but also to the wise, because it is necessary to both; and how God testifies that the Gospel has nothing to apprehend from the wise, provided they do not blind themselves to it, or remain proud.—In the afternoon, I went to Puttur, and preached the Gospel to the Heathen. To the question why they

had anointed the house, a Bramin answered, On account of the Pongol.—I said, What do you mean by the Pongol?—He said, It is Heathenism.—It was declared to them, that God would willingly deliver them, if they would humbly receive his help. In another place, I spoke with a little assembly of Heathens, when a Bramin affirmed that they also worshipped God. He was asked, if the unchangeable God could be likened to a changeable thing? whether the Almighty resembles a lifeless powerless stone; and whether this their perverted worship were not much rather a dishonouring and a denying of his might, goodness, and omnipresence?

Jan. 7. I visited a Heathen, who had long halted on both sides, and now, for two years together, had promised to be a Christian. We found him in a field, employed in burning lime. He listened to all, and again promised much good. A Romish Christian, who brought coals there, was instructed concerning the redemption of Christ.

Jan. 9. I went forth from Tritchinapoly, partly to visit the congregations in the country, and partly my brethren at Tranquebar. On the way, many bodies of Heathen met me, who had a mendicant-monk as their leader, and were performing a pilgrimage to Parhani. It is painful to observe, how young and old, men and

women, willingly undertake the toils of travel, by which they lose time, money, and often their health. These people were generally addressed by us, and instructed concerning the true God and his majesty, the sinful corruption of men, and the abounding precious redemption of reconciliation. We heartily besought them to take the right way to life, and also to free themselves from the vain, yea scandalous service of idols. Some said, God has so created us; and if we were all like you, (namely, Teachers,) who would labour?

In the evening, I had conversations with many merchants, wherein the chief particulars of the Word were laid before them, and they were earnestly and affectionately admonished to give place to the truth. One of the merchants fell on indifferent topics, and sought thereby to render the word fruitless to himself and others. For example, he asked,—Why is one man so fortunate, another so unfortunate in this world?

Jan. 10. I had frequent opportunities of addressing great numbers of Heathen who were journeying to Parhani. Before Candiur, we came to a place, where most of the inhabitants had gathered themselves together in front of a house, to follow a corpse. I sat down with them, and instructed them, how death had afflicted all men; what sin is, and how hateful it is in the eyes of a holy God; that God himself pities a sinful

world, and has sent a Mediator into the world for our salvation and deliverance ; and what the method of God is, wherewith we must concur, in order to become partakers of divine redemption. They heard all with attention and wondering ; we left them with many exhortations.—At Candiur, a tolerably large town, the gospel of Christ was made known to many Heathen in the market. At mid-day, we were at Arjenpottah, and spoke with many people. Soëdtinaicken read Matthew vii. to them, accompanied with some exposition.

In the afternoon, we went to Tirapalaturey. On the way, many people met us, to whom we declared the will of God. In the evening, the parable of the four different kinds of ground was explained to the assembled Christians, and applied to their improvement. In the morning early, I again admonished the Christians to a walk worthy of the gospel, and admonished them of some disorders, which had occurred among the Romish in Tanjore, in consequence of which, some of our people had suffered themselves to be led astray by the enemy.

Jan. 11. In the forenoon, I entered into conversations with the Heathen in Perumal-Covil and Tarsaram, as well as with some Mahometans. Finally, the Christians gathered themselves together, with

whom I briefly went through the three articles of faith, after a practical manner. In the afternoon, we were at Ammal-Savadi, an excellent resting-house, which the queen had caused to be built. It comprehends a beautiful upper-building, with galleries; and on both sides, there are spacious gardens, full of fruitful trees; behind, is a row of bramin-houses, almost a mile long, in which is erected a new pagoda. An avenue, where persons can remain tolerably cool during the heat of noon, the fields near the avenue, together with a noble grove, render the place incomparably agreeable. In this house, a hundred Bramins are daily fed. The Subeiatar, a great farmer, (or lessee,) was just arrived, whom the young Bramins visited. It was, as if a body of young students had assembled. They sung before the Subeiatar, who sojourned in the upper building. A multitude of poor blind idolaters surrounded me, and hearkened to all I declared and explained to them of the majesty of the true God, and of the Mediator between God and men. When I proposed and expounded to them the parable of the prodigal son, a Bramin made the application to himself. Oh that they would truly arise and go to their Father!—In the afternoon we set forth on our journey, exhorted the Heathen in Tirupuvanam and Tiruvidamarudur; at which last place, on oc-

casion of a funeral, the Lord Jesus and his merits, together with other truths, were applied to their hearts. In the evening, we came to Kuttalam, where, to many Heathen, particularly merchants, was the counsel of God declared. One said, Make us happy, and then we will all come. The way to attain rest and peace was pointed out to them. When I set before them the doctrine of the Lord Jesus, as Mediator of the world, one said, Jesus is as our Vischtnu. I replied, Your Vischtnu, whose abominable actions you are well acquainted with, is too evil-disposed to be a Saviour of a world fallen into sin. At last, one of them said, It is all one. Whereupon the great difference was shewn them, between the doctrines and worship of God, and their idolatry.

Jan. 12. I had a conversation in Cornadu with many Heathen. They almost scoffed, and said, Is there day and night at Tritchinapoly? I said, With you it is all dark night; you have, alas, no light of the knowledge of God.—From Tarmaburam to Tirukadeiur, I had on the way conversations with many Heathen. Towards evening, I came to Tranquebar, and found my dear brethren all well. We rejoiced over the mercy which a gracious God had hitherto shewn us, and humbly praised him for all grace, help, and blessing.

Here I remained till the 22nd, during which time, at the request of my dear brethren, I preached in the different congregations, the German, the Tamul, and the Portuguese. The remainder of the time I agreeably employed in fraternal conference with my brethren; and partly in visiting various members of the congregations.

Jan. 22. I departed from Tranquebar, my brethren wishing me every blessing. Oh that this place, which has been richly favoured and visited of God with the pure words of the blissful Gospel, may become full of light and power, so that the whole country may be enlightened thereby! May God, according to the riches of his grace, bless all who plant and water in this place; and especially may he cause the children in the schools to grow up in his favour and fear, that many of them may be transplanted to the salvation of the country!

From my journey back to Tritchinapoly, I will again cite one or two conversations. In Tirukadeiur, I spoke three times. At one place, after I had declared the doctrine of God and the Saviour of the world, a Bramin said, This is a word of a thousand.—Before the great pagoda, they let me speak a long time: at last, one said, One God created us all.

In Majaburam I spoke in the streets twice, and

affectionately admonished the Heathen, to loose themselves from the service of sin, and turn to the living God. I explained to them also the saving Gospel. They listened, and behaved in a friendly manner.—On the way to Kuttalam, I had many conversations with the Heathen.

In Kuttalam, I remained during the night. In the evening, I visited the merchants at their booths. They listened to a discourse on God, the supreme Being, on the fall, the Redeemer of men, and the plan of salvation. The answer which they gave was this: It is so written, but who can live so? Who is able thus to root out his desires. We have it also on the palm-leaves, but it is impossible to keep it. The source was indicated to them, from which they might derive strength.

Jan. 23. I left Kuttalam early. Not far from it stands a remarkable root-tree, (Alamaram*.) As it is not far from the road, I went to see it, and measured its girth from east to west and from south to north, and found it to be seventy ordinary paces. The shade was very thick, and rendered it cool and agreeable; but I was

* This tree, which, in its bark and leaves, resembles the oak, lets fall from its branches new roots, that form, as it were, new stems, which again put forth branches. Hence, it may be conceived, how far such a tree may spread.

obliged to hasten. The Catechist Muttucame to me, and assembled a little groupe of Christians near Adutura. We set ourselves down under a tree. Many Heathen, among whom were also several Bramins, listened at the conclusion to what was addressed to the Christians in the catechetical form, relative to the order of salvation, of true repentance, faith in the divine Mediator and Surety Jesus Christ, and godliness springing from a true faith. Not a single Heathen made the least disturbance; they listened in silence. Afterwards I addressed them separately, and exhorted them, to give place to the salutary doctrine of God.

At Tiruvidamarudur, I spoke before a large assembly of men concerning the one God, the Creator of heaven and earth; of the one Mediator between God and men; and of the one way to life; which last point I explained from the parable of the prodigal son, Luke xv. They commended the doctrine as excellent. One said, Where is now the Pariar? (alluding to the name of disgrace they often fix on the Europeans;) he is in ourselves. Scarcely however had I departed a little way, when one called after me contemptuously from the pagoda. Two Bramins who were going by me said. They commend all you say; but when you are gone from them they scoff.

At Ammei-Sattiram, many men assembled round

about me, who, at first, were shy, but afterwards drew near, and heard the doctrine of God and the Lord Christ. The wife, mother, and daughter of the Catechist attended also, with whom I discoursed on rightly meditating upon the sufferings and death of Christ. The Heathen stood around, and listened to all.

In the resting-house before Combacoonum we talked ourselves quite weary with various Heathen. When the Helper read over to them the warning of the Lord Jesus against false prophets, and spoke something in explanation, a Bramin said before all present, It is the lust of the eyes and of pleasure that prevents us from embracing the truth. Many bore testimony that this was so.—The Apostle Paul enumerates idolatry among the works of the flesh, from which the sinful flesh derives support in more ways than one. If it were only an error of the *understanding*, the greater number of the Heathens would already have forsaken it. But being a work of the *flesh*, and Christianity requiring the crucifixion of the flesh, they hang there. May divine power rescue them from it, through Jesus Christ. Amen!

At Combacoonum, they were preparing all in readiness for a feast, before the great pagoda; they have a great feast here every month; there are in this place

above two hundred pagodas. I stood still, near their toilsome and unhappy labour, and testified to them, that through their image and idol-works, the hearts of men are not enlightened, nor strengthened, nor tranquillized, nor comforted. One of the Heathen explained to the others what I said, and all approved it.

At another place, where I set before the Heathen the doctrines of grace concerning God and Christ Jesus, one said, Why do the Europeans come here to occupy the land? I replied, I come hither to conquer your hearts, and not to take away the land. He said, What right have the Europeans to take away the land? I said, I will also ask you one thing: What right have you to take away your heart from God, and to give it up to the enemy, to Satan?

At Karasalem, some of the Catechists set themselves down under a tree, and we considered among ourselves that beautiful text: "Watch and pray." Though we rather wished to be alone, the Heathen came and seated themselves round about us. Lastly, we prayed. A Bramin followed us to Tirupalatura. On the way, much was set before him concerning the doctrine of Christ, also the point of the sufferings of Christ. At length, he asked one of us, where I should lodge that night? The Helper said, With some scholars, (or

Christians.) He asked: Are there also Bramins? The Helper answered, No. He said, Well, to-morrow I shall come again.

At Tirupalatura, I first spoke with two Heathens from Cavastalam; afterwards, I delivered a discourse to the Christians on the commencement of the sufferings of Jesus Christ, from Mark xiv. In the place itself, I spoke opposite a Heathen's house, on the leading doctrines of the Christian faith: the heathen inhabitant assented to all. The Catechist told me on this, that he had an inclination to the Christian faith.—In the morning, I spoke on the holy baptism, and the blessedness of which we thereby become partakers; baptized a child; and confirmed two persons. In a grove behind Tirupalatura, I found several Christian families, to whom I addressed myself individually, according to their several circumstances.

At Pavanasam, many Romish Christians came, to whom I spoke of the sufferings and death of Christ, which he endured in order to the expiation of our sins; of faith in his blood and death; and of the adoration due to him alone, with which the worship of dead men could not consist. Many listened attentively; one woman wept. What a grief it is, that these poor people should be directed to outward cere-

monies, yea, to idolatry, instead of being brought to the well of salvation and life!

At Ayenpottah, I had many conversations with Mahometans and Heathens. Here Captain Berg met me with his little son. We set forward on our journey in the afternoon, until we came to Zolle, where many people assembled together, to whom I declared the glory of God, and of the one Mediator and Saviour, Jesus Christ. One said, That is a right Bramin-faith. I said, No; it is a Christian faith.

At Tanjore, my chief occupation was with our Christians, yet so, that I had also to speak with Romish and Heathen. To the Germans, the Portuguese, and Tamulians, I explained and applied the sufferings of Jesus Christ, as contained in the gospel of Mark; in which I always had regard to the ground and cause, and to the unspeakable use and fruit of every one of the sufferings of Christ; and, lastly, the method to which we must conform in order to become participants thereof. Never, O Lord Jesus, may it escape my mind, how much it cost thee to redeem me!

With a Heathen, who is an officer of the king, I spoke of Christianity. His mother stood by, and said, Oh that the king would embrace it!

Near the fort, I spoke to very many people, of the right way which leadeth to life. One said, that I was not well dressed.—In the suburbs, I spoke with Mah-rattas and Moors, who said, If all live so, none will go to hell.

The time of my being here was somewhat disturbed, on account of a previous contest between the castes of the right and left hand, wherein many had been killed. The devil is a murderer from the beginning.—In like manner, it happened one day that a married pair quarrelled. The woman hurried out in her rage, and sprang into the moat of the fort. A crocodile came and tore her to pieces. It not seldom happens, that a woman in a jealous quarrel takes poison, or, in some other way, deprives herself of life.

One morning, a Moor rode out on a tall elephant. The elephant ran furiously upon the men who stood by the moat of the fort, and fell into the moat. They carried him away in pieces. Being one of the loftiest elephants in Tanjore, it was regarded as an ill omen.

April 1. Being Good-Friday, we meditated in the three congregations of Tritchinapoly on the severe and meritorious sufferings of Jesus Christ our Saviour, as well as the invaluable fruit of these his vicarious sufferings; and stirred ourselves up thereby to true repentance, faith in this Saviour, love, gratitude, and

the fruits thereof. Oh never let it be effaced from my mind, how much it cost thee that I am redeemed!

A Romish woman attended divine worship in the Portuguese tongue, evinced great delight in the doctrine, but lamented that we had nothing for the eye, no wax-candles, no crucifix, &c.—A young man came to me in the evening, and heard a word of exhortation, to turn himself from abominable Heathenism to the living God. He said, If a good time came, he would do it.

I had, besides, during the month of April, much to do with the sick and wounded, who came hither to Tritchinapoly from the camp.

An officer, who had heretofore shown a great inclination to Christianity, and besought me to instruct him by question and answer in Christianity, just as I would another ignorant Heathen, (in which we also had made a beginning, but were interrupted by the changes of war,) came in here this month mortally wounded. He expressed a great desire still to be instructed in Christianity; I visited him daily, and explained to him the chief points of practical Christianity. After the lapse of some days, he appeared to be something better. He could take the fresh air when he wanted; and could likewise eat his food with an appetite. The poor soul, under these circumstances, yielded gradually to

indifference about true Christianity. He listened indeed, but not with true earnestness. At last, I said to him, I see you are quite indifferent. I fear you are deceiving yourself in every respect. Your disorder is as mortal now, as it was fourteen days ago. When you see that it is drawing to an end with you, you will be terrified to think you have been so foolish, and have allowed worldly men to draw you off from the chief concern. He replied, It is true; they have flattered me with the hope I should get better; but it is not so; I know myself, that my wound is mortal. After this, he seemed to show more earnestness in prayer and meditation on the word of God. Before his end, I came to him, prayed with him, and admonished him to surrender himself believingly into the hands of his merciful Saviour. Speaking was difficult to him; yet he said, he hoped to obtain mercy; and thus he departed, amid the exhortations and prayers of those present.

We have, besides, during this month, diligently sought to lay on the hearts of the Heathen and Romish, the counsel of God, touching their salvation. In Ureiur, it appeared to have a good effect on one and another. An inhabitant promised to allow himself to be instructed; but when he was again visited, in order

to confirm him in his purpose, lo! he was no more; God had already withdrawn him from this world.

The Nabob, purposing to build up this place better, began to erect a house for himself, and to lay out an extensive garden. For the foundation of his house, a pagoda was demolished, as well as the outer wall of another tolerably large pagoda. A short time before, he wanted to destroy a pagoda in the fort which was near the mosque; but many of the Heathen collected themselves together, and would have deserted the place. The Nabob's Cadi, or Judge, together with some other Moors, was wounded; he yielded, but he chastised many afterwards in his Moorish manner. I had built a little thatched cottage in Ureiur, in order to be nearer the Heathen: the Nabob's son had it pulled down, but promised to build me a better house in its stead.

In May, I sent the Catechists to several distant villages, as Elamiseram, &c., where they often pointed out to the inhabitants and Bramins the way to life.

At Sirengam, I had long conversations with many Heathen in front of the great pagoda, and in the place itself. They attend, but little impression is made. May God help for Christ's sake!

In the month of June, the three Helpers went to Sirengam, where they engaged in conversation with

many of the Romish, but were rejected by the greater part with displeasure. Of Ignasi-Muttu, an old woman said, I knew him when a little child, and shall I now allow myself to be taught by him?---The Helpers suggested to them, that, as they had been baptized in the name of the Father, and of the Son, and of the Holy Ghost, it was strange that they would not listen to any word concerning the Lord Christ. To which they replied, We pray to the Mother.

I visited one afternoon the house of a Christian, and with his family meditated on the last Sunday's gospel, (John iii.) the highly important doctrine of the New Birth. A Romish man listened attentively, and promised to allow himself to be instructed in future.

Of the frequent conversations in this and the following month, with Heathens, Moors, and Catholics, I will yet introduce a few more; but it would be needless, as well as too diffuse, to detail all the conversations which the Helpers and myself held morning and afternoon, here, in the fort, and in the surrounding villages; particularly when, for the most part, we say, and consequently must write, one and the same thing. The Heathen listen for half an hour or more, and then commonly exclaim, It is all right: but who can live so?

In a village named Taraburam, I visited the Heathen

with Ignasi-Muttu. In the Bramin streets many drew near, and listened willingly to instruction, while they were conferred with concerning the glorious God; the corrupt and unblessed circumstances in which we are by nature; the wonderful help which the compassionate God has shewn in Christ to the human family; the easy and blessed way of repentance and faith in the Reconciler Jesus Christ; the blessedness of believers; and the dreadful misery of the unbelieving. In another street, the instruction before given was repeated; they all wondered. To a little groupe of Romish persons was the prayer of the Lord expounded. The Heathen stood near us, and listened till the conclusion, though it was somewhat long. May God yet render them obedient!

By the river Caveri, a merchant constructed a sort of walled bank near a tree, so that all might seat themselves more conveniently beneath the tree. We entered into a conversation with him and the Heathen who were present. The merchant, after having approved of all that was addressed to him on the vanity and abomination of idolatry, said at last despondingly, But the world is such at present! He was admonished to deny the lust and sinful life of this world.

At Tennenkudi, I had one afternoon a discourse with the Bramins. They appeared to receive me ami-

cably; they likewise listened attentively to all that was proposed to them concerning the one God and his glory, and the one Mediator between God and man; but at length they answered in a manner so blasphemous as I have heard from few: We have nothing to do with your God; we do not desire his heaven. I left them with a word of warning, but remarked to a Heathen who was present, the shocking and dangerous state of mind of these people.

At Puttur, I often sought to introduce to the inhabitants, both in their houses and field-labour, some instruction concerning God; but they are indifferent. In one of their pagodas resides a learned Pandaram, who is generally friendly, and does not seem entirely to reject instruction: we both seated ourselves on a bank of earth, near a street. This brought together a concourse of inhabitants. The Pandaram said, My chief question to you has been again and again this; How shall I arrive at the knowledge of God, whom I cannot see? I said, It has often been affirmed to you that heaven and earth declare the glory of God. Reflect, then, attentively on the creation; so will you soon be convinced that no other than an almighty, all-wise, and all-gracious Being, produced the same. This Creator we ought then, in justice, to reverence and adore as the Creator; but you render this honour

to the creature, and rob God of it. This is all good, he said; but it does not satisfy me: this knowledge is not of the kind I seek. Well, I said, do you desire to have a clearer and more perfect knowledge? God has, in great goodness, afforded it to you. He has himself taken compassion on blind man, and given freely to him his Word, or true law; wherein he has laid down and explained to man all the doctrines which are necessary to the attainment of everlasting happiness. For example, he, the Creator and Preserver, has made known to men rebellious, corrupt, and lost, the Saviour of the world, as the Restorer of forfeited salvation; the way and order in which all salvation shall be enjoyed, &c. In short, all that can make men holy and happy, is, in this word of God, clearly revealed to mankind. Read and meditate upon it, with prayer to God; so will it become clear to you. Compare it also with your heathen things, and then will the superiority of the divine word over them be soon discerned.—Still, said he, this is not enough; for even if I read this, I cannot rightly conceive the idea of what God is. Well, I said, one thing is wanting to you; namely, *experience*. Lay your Heathenism aside; follow the word of God in every point; and pray to God for light and power. Then I may assure you that you will say, Now I am like one who could not from

any description understand the nature of honey ; but now I have tasted it, and know what honey is. Our Ignasi-Muttu read for some time to him and the Heathens who were present, out of a little book which explained the abomination of Heathenism ; and after some exhortations we left them.

On the 16th of June, being Sunday, I went to Ureiur, to visit the sick in the hospital ; but a young man afforded me an opportunity to go to Alli-Tura. When I arrived at this place, which lies about seven or eight English miles from the fort, I sat down. Many of the Heathen drew near. We were speaking of the distress which, in more than one view, presses hard upon this land, when I asked them, What is the cause of your distress ?—They said, We know not.—Is it not the sins, I said, to which you addict yourselves ?—They replied, We know of no sins.—I said, Do you not live in continual idolatry ? There is only one God, who created you, and whom you are bound to love and fear, which however you have hitherto not done.—Hereupon I explained to them the doctrines of the one true God, of the depravity of men, of the Saviour and Mediator Jesus Christ, and the right and acceptable way to life : they commended all. Many other points, as the resurrection of their children, and the blessedness which they would even here enjoy, if they

devoted themselves unfeignedly to God, were inculcated. They approved of all.—Afterwards, some people led me to the Romish church, where I explained the Pater-Noster to many Catholics, and warned them of their idolatry. They denied that they worshipped images.—In a corner I saw standing a pot of water, which they call “ holy-water.” I declared to them the doctrine of the blood of Jesus Christ, which he shed for us, in order to our redemption, and which cleanses us from all our sins; and warned them against their unhappy mummery.

June 17. I received a letter from four Mahometans, who promised to become Christians, if I could protect them against the violence of the Nabob. I replied, that I would cheerfully instruct every one in Christianity, but that in worldly things I could not interfere.

At Sirengam, I had long conversations with many. Before a Bramin’s house, I explained the principal doctrines of Christianity, and the parable of the prodigal son. All approved and commended it.

At Sambukischnen, a Bramin prepared something for me to eat. He laid it out for us all in a very orderly manner upon leaves, and that of different kinds. Flesh they do not eat; but one might fast with them a year and a day without growing thin. In the rest-house there, I spoke to a great concourse; as well as

on my return in the boat on the river. The gracious God yet open their barred-up hearts!

As I spoke to a Heathen, by the river Cavery, one said, Who has bid you admonish? I said, God. How so? said he. I replied, He has commanded us to love you, and to dissuade you from error. In the day of judgment, you will wish that we had done it oftener, and with more sharpness. They approved, and heard with attention.

In the hospital, I often found blessed traces of awakening grace. A soldier said that he had been such thirty-two years. I asked him, how long he had served Christ? He wept, and said, Alas! I have not yet entered his service.

August 1. I visited the inhabitants of Ureiur. Many people assembled together before a Heathen school, where I delivered to them a brief view of the leading doctrines of God and his glory, of the sinful, and therefore death-deserving condition of men; likewise the comfortable doctrine of the Mediator and Surety of mankind, of his sufferings and consequent exaltation, and of the order of salvation in repentance and faith. When quite exhausted, I let the school-master Ignasi-Muttu read out of a little Tamul book, which set forth the nature and injuriousness of Heathenism. He read it very audibly and clearly, and with becoming

reverence. I wondered at the stillness. Men and women, buyers and sellers, drew near. A Bramin sat at a little distance, and though many things that were read sounded harshly, and the reading continued long, they listened patiently and quietly. At last, I concluded with an exhortation, and with wishing them divine grace. A young man commended the doctrine much.

The two remaining Helpers preached the gospel of Christ in a village in the afternoon. Two persons made known their intention of placing themselves under instruction.

August 2. After completing the catechization of the children in the forenoon, the two Helpers returned, and related to me with whom they had conversed, and what had been the purport of their conversations; and how a young man had avowed his willingness to embrace the Gospel. We then began, for our own edification, to meditate on the first Epistle of Paul to Timothy. On occasion of the apostolic wish, "Grace, mercy, and peace," we called to mind, that a Teacher stands in the highest need daily and hourly of this triple fruit of Christ's reconciliation; and that the believing apprehension of this precious grace is best calculated to strengthen him, to render him joyful and courageous in tendering to others salvation in Christ, as well as in cheerfully suffering on the account

thereof. I afterwards went to Puttur, where I had a long conference with a Pandaram. He said, That there is a God who made heaven and earth, we believe; but how shall we know him? we cannot see him, and may make no image of him.—He was directed to the works of God, whereby God reveals his power, wisdom, and love; where every individual leaf, tree, and plant, becomes our instructor. Besides this, however, the gracious God has given to poor ignorant man his own Word, in which he has clearly made known himself and his glory, as well as the corrupt, sinful condition of mankind; the divine Mediator, who is to extricate them from their distress; and the lovely order of grace, in which we may and ought to be saved. These principal heads were explained separately. All the people approached, and seated themselves round about like a people desirous of knowing the will of God; and oh! that there were such a heart in them, to seek God and to fear him, that it might go well with them and with their children!

Afterwards Ignasi-Muttu read a good deal to them from a little book. At many passages the Pandaram evidenced his unbelieving condition of heart. A young Englishman, who had begun to choose the better part, was present. The Pandaram asked, Was he my brother? I said, Yea. Were you born of the same mother? he

inquired. I replied, No: but of one faith. Well, said he, love on, and often come hither to us.

August 3. The Helpers went forth morning and afternoon among the Heathens, and made known to several the way of salvation. In the afternoon, I spoke to some Heathens, and admonished them to think upon their salvation.

On the 4th of August, I went to Ureiur, where I spoke to several Heathens who were occupied in the erection of a long wall, concerning the house which God has builded. They heard in silence. The overseer of these people appeared to possess a quiet attentive mind; he followed after me, and was therefore individually admonished to turn from the abominations of Heathenism to the true God. The fear of man is a terrible obstacle to true conversion. Before he replied, he looked around him, to see if any one were nigh who might overhear him.—The Helpers went to Sirengam, where they made known to many the word of God, and were well received.

August 5. In the forenoon, I expounded in the Tamul congregation those comfortable words, Rom. v. 1. In the afternoon, I went out. A number of Heathens were standing near a hedge, not far from a river: there was a corpse lying at no great distance. The reason they did not burn the dead body, arose from a usual

altercation between the castes. Smiths, carpenters, and some other mechanics, are denominated castes of the left hand. These may not or ought not to bear the white cloth and brass pot on the bier, as the castes of the right hand. Nevertheless, they always attempt it, and are on that account interrupted by the Parriars, who belong to the right hand. I spoke with both, especially with the smiths and carpenters, pointed out to them that the occasion of their strife was a token of their Heathenism; and that they should get free from its cruel slavery. They likewise listened to all that was said to them, of the Redeemer of the world, of the plan of repentance and faith, and promised to come to me with their priests.—With respect to the childish ceremony, I said, Sooner give way. What if you display no white cloth on the corpse? that will not hurt you. If you wisely yield, you are better than they. The wise will rather give way to the self-willed: why will you leave the body exposed a loathing to the sun? But all this would not avail.—One of the smiths had been wounded in the fray with a sword, by a drunken Parriar.—Not far distant I met with many Heathens of the other party. They said they had had nothing to do with the contest: I therefore spoke no farther to them about it, but declared to them the gospel of Christ and

his salvation. They promised to come again; and also commended the doctrine.

On the 6th of August, in the morning, I visited the hospital. A sick sergeant, with whom I frequently conversed of the way of salvation, said, I pray, and have many good resolutions; but I fear they are not sincere, because first produced in the time of sickness. I directed him to prayer, and the daily examination of himself.—Another sick person lamented that his bodily weakness was so great that he often forgot what he had just before said to God. I directed him to pray briefly, but so much the more frequently. Both the Helpers were also at Ureiur, where they spoke to many Heathens of the righteous way, in which even the fool shall not err. An inhabitant had discovered a deep conviction of the truth of the doctrine of Christ, and had also promised to come next day to hear the divine Word: but his wife had not evinced a similar willingness.

On August 7th, I preached from Luke xix. 41. We stirred ourselves up to embrace the time of gracious visitation.

The young Nabob, or the Nabob's second son, who is a genuine disciple of Mahomet, (that is, is inclined to cruelty,) watches narrowly the lives of the Europeans; and if he remark any thing wrong, he generally interprets it after a very malicious manner, as if their doctrine

rendered people better, than the Christian. This young man, seeing some of the Europeans, entered into a discourse with them. I was interpreter.—He said, It seems remarkable to me that Christians are so inclined to card-playing, dancing, and similar evil things, which are nevertheless contrary to the true law.—One of them answered, We think it no sin, but an innocent pastime.—Indeed; said he, that is singular, that you do not consider it sin, to spend your time on such amusements, when even the Heathen themselves declare it to be sinful. It is perfectly sinful to pursue such things. Still you say you hold it to be no sin, and are of opinion there is nothing sinful in it. Well, you are a cashier; if you do not know the value of money, you inquire and inform yourself about it; why do you not examine into these things? the omitting such examination is a sin also. Yea; if you do not know, perhaps, whether it be right or wrong, and yet continue to play on, that is a still greater sin. I am sure Padre Schwartz would tell you at once that it is sinful, if you would but receive it.—The cashier said, It is better to play a little, than to employ the mind on money, &c.—But the young Nabob answered him very discreetly on this point, that we are not to justify one sin by another.—So artful is he, that he will accost and converse with a European during divine service, and afterwards say, If the man had the least

reverence for divine worship, he would not have allowed himself to be interrupted. On the 15th of August, in the morning, I had a conversation with him. He asked, first of all, how God was to be served, and how we should pray to him; and censured us for not washing our hands, and taking off our shoes, before prayer.—I answered, that this was merely a bodily, outward act, which was of no value in the sight of God; that the word of God requires clean hearts, that abhor all and every sin, and draw nigh to him in humility and faith; then we could be assured that our prayer pleased him.—One of those present asked, From what must the heart be cleansed?—I replied, From self-love, from fleshly and worldly lusts: which lusts constitute the real inward nature of idolatry, according to the first commandment: I am the Lord, thy God; thou shalt have no other gods but me.—The Nabob's son said, This inward cleansing from lusts is very good too; nevertheless the outward is also necessary, and God is pleased therewith, even though the inward cleansing be not quite right.—I replied, No, not so; you should rather say, that God has pleasure in inward purity, though the hands be not washed immediately before prayer.—He then asked, whether we held Jesus to be the Son of God.—I answered, Yes, we account him the Son of God, who is equal to the Father in the divine nature and glory.—

He replied, How can you affirm this, when God has no wife?—I said, You make the thing difficult by your unholy perversions; whereas we often make use of this word even in worldly things, without thinking on the marriage state.—He said, I often come opposite your house in the morning, but you are in the church; I should be glad frequently to converse with you, &c. This is a Moorish compliment, which does not imply much.

Not long afterwards, I saw another Moor. To the question, What are you doing?—He replied, I pray.—I said, To pray is good.—He said, Provided God hear.—I said, Pray in the name of Jesus Christ, then God will hear you.—O, said he, Jesus himself was killed by his own caste.—That is true, I said, it happened according to the counsel of God for our salvation, that we might be redeemed.

In the afternoon I went to Puttur, where I sat down near a floor in which they were purifying the grain they had beaten out. Almost all of them came round me. I explained to them how they might know God and themselves, and turn to God through the one Mediator and Saviour Jesus Christ.—A Bramin said, It is now so established.—Hereupon the Helper read something to them out of the little book, against idolatry, its abominations, and injurious effects. As I proceeded

farther, and came near the fort, a groupe of Heathens met me, who were engaged in a contest about the ceremonies pertaining to their several castes. The castes of the left hand have been running about now these ten days, not labouring, but forbidding every one of their caste to labour, until the strife be ended. The issue is commonly this: each caste pays a sum of money to the judge, who is here the Nabob, and after a short time the contest is revived. Both parties give offence by their caste-folly, and then pay a sum of money again. It would be displeasing to many great people, were the strife to be peaceably terminated, because they then could not derive much ungodly gain from it. Justice is almost entirely driven out of this land.—While surrounded by these poor people, I set before them their miserable condition, and testified to them first, that things were not right between them and God, how they had departed from God, how God himself had compassionated them in Christ and rescued them, and how they might now turn to this Saviour in the order of repentance and faith, and seek and find in him counsel, salvation, and life. Finally I declared to them the parable of the prodigal son, and made the application of it to them. They approved it all, but would not resign their mis-deemed rights. The Helpers have also visited them, and spoken to them a great deal concerning Christianity, as well as soul-

destroying Heathenism. They replied however, that what the Helpers said was spiritual; but that they could not give up what was carnal.

On the remaining days of this week the Helpers went diligently forth, reading and explaining both to Heathens and Romish the word of God. In the afternoons, with a Helper whom I took with me, I invited the Heathen to the kingdom of God.

On August 20th, I was met by a multitude of Heathen who were following a corpse. I said, You go as unconcernedly as if you never expected to die: for some were conversing together quite unrestrainedly, while others smoked tobacco, and so proceeded after the body.—They said, O we know that we must die too; we forget it not.—After they had deposited the body on the pile of wood and dry cow's dung, and set fire to it, they all drew near, and seated themselves around it. I declared to them the leading doctrines of Christianity, and admonished them to set themselves free from soul-destroying Heathenism; and applied to them the parable of the prodigal son, after a short exposition. At last, I said, as I often do to them, Do not suppose that I rebuke you out of scorn; no, you are my brethren; we are by creation the children of one Father. It grieves us Christians, that you have forsaken the almighty gracious Father, and have turned yourselves to idols who

cannot help you. You know, because you have often heard, that a day of judgment is before us, when we must render up an account. Should you persist in remaining foes to God, and on that day hear with dismay the sentence of death, I fear you will accuse us who are Christians of not warning you with sufficient earnestness and fervency. Suffer yourselves then to be assisted, since you see that we want nothing of you, but that you turn with us to God, and be happy. They all declared that they were convinced of our sincere designs, and would speak with us farther. I afterwards had several short conferences with different Heathens.

A Pandaram, or mendicant-monk, requested me to give him a book in which every thing should be explained from the creation to the end of the world. I have a book, he said, which contains prayers, directing how to pray morning and evening. He was exhorted to a sincere acceptance of offered mercy.—The Helpers have been engaged daily both forenoon and afternoon with Christians and Heathens. In one village, near Tritchinapoly, the Romish who dwelt there said to them, Why do you come so often? Will you make the rock soft?—The Helpers replied, that the object of their coming was to preach and read to them the pure gospel of Christ, and that they on their account supplicated the Lord Christ, that he would render their hearts suscep-

tible.—They replied, Your prayer is good ; but we pray also ourselves.—One day I was at Ureiur, where I demanded of certain Bramins what they believed and taught. The eldest of them said, We teach concerning God, who is omnipresent, and is to be found in every individual thing. I said, It is true: God is present every where, and to every one of his creatures ; but it does not follow thence that you are to adore and worship every creature ; the difference between the creature and the Creator is too vast. If you regard the creature, whether it be the heaven, earth, sun, or moon, as evidences of the power, goodness, and wisdom of God, and as teachers that lead to the Creator, you do well. But if you invoke the creature, you then ascribe to it the glory which is due to God alone, and fall into detestable idolatry. Besides, the creature is not a perfect, but only a frail image of the might and goodness of God. Can an idol, which is unable to see, speak, or move, the work of men's hands, adequately set forth to you the majesty, greatness, wisdom, and goodness of the living God?—This and much more was proposed to them, and to it several Heathens (for a tolerable number had collected together,) gave their assent.—I next demanded of a Bramin whether he acknowledged that the world is full of sin, and that we should all be found guilty before God? and how we might obtain from God

the pardon of sin? He answered, Through the mercy of God.—You say right, I resumed; but you know that God is a righteous God and punishes the wicked; how can a just God be gracious to such sinful creatures as we are? and especially to such a degree as fully to pardon our sins, and make us blessed? Hear then, how holy and divine a method is exhibited to us in the true law. Hereupon, I explained to them the doctrine of redemption through Jesus Christ, and exhorted them eagerly to embrace the righteousness which Christ has purchased for us.—The Bramins and others who were present commended the doctrine much. While speaking afterwards in another place, the same Bramin came and said to his countrymen, What he says is all good; only he rejects the worship of images, &c.

So far as to our conversations with Heathens. During the last month of this year, I have diligently conversed with Christians, Heathens, and Mahometans.

A Mahometan, who had been a governor under the rule of Nizamul Malick, had often visited me in the evening, and assisted me in acquiring the Persian language. This man was lively, and too unreserved in his communications with Mahometans, so that they imagined he would turn to Christianity. He has often said, Mahometanism is not like idolatry; I never before knew the Christian doctrine, therefore I could revile it as

they would; but now I see differently. He was in consequence removed from Tritchinapoly. The Nabob detains him near himself, as a prisoner; but does not suffer him to want.

In May, besides my ordinary occupation among Heathens and Christians, I had occasion to labour on a young officer from England. He arrived from the camp very weak, having already been an invalid some time there, from a rapid consumption. Having known his former way of life, and his father having requested us besides to interest ourselves for him, I visited him daily, often indeed twice a day; led him to the knowledge of his sins, and especially to the Saviour crucified for his sins; and earnestly besought him to take thought for the rescue of his immortal soul. He now acknowledged what it is to forsake the Fountain of salvation, and bewhelmed in the lusts of the flesh; and that thus both body and soul are ruined. He prayed and he wept. The misery of many young people here is difficult to be described. Of such, how many in a short space are removed into eternity! They arrive in this country to make, as it is called, their fortunes, and usually go down to the grave under circumstances sorrowful indeed.

The conclusion of the year has been very melancholy in respect to political events. All the territory which the

English had captured from Hyder-Naick they have again lost. He approached near to Trichinapoly, and would probably have taken it, had not a rain of three days' continuance driven him off.

God be gracious to us, and further his work! May he cause his countenance to shine upon us, that the Heathen also may know his ways, believe on him, and filially adore him in Christ. Amen.

CHRISTIAN FREDERICK SCHWARTZ.

*Extract from a Letter to the Rev. G. A. Francke,
Consistorial Counsellor, &c. &c.*

Jan. 13th, 1770.

I DULY received your paternal letter, and praise God who has hitherto preserved you in increasing health and strength, so as to be enabled to promote his work not only at Halle, but here also. To his name be ascribed praise and thanksgiving.

As it concerns your fatherly letter, it has given me comfort, that you are satisfied with my limited labours. The merciful God grant that all within and about me may be pure, sincere, and zealous, to the praise of his name, and the edification of the poor congregations.

During the past year, the gracious God has borne with us in mercy, and afforded manifold opportunities to declare his word of the Gospel to the Heathens and Christians, for which praised be the Divine Goodness, that has preserved and strengthened me and the Helpers, so that we are enabled to fulfil our ministry in good health.

In my last letter, I mentioned that I had been called to Tanjore, and that after a united consultation with my dear brethren in Tranquebar, Cuddalore, and Madras,

I had resolved to take a second journey thither. In June of the last year, I travelled thither in God's name. Colonel Wood was going from Tritchinapoly, and the king of Tanjore caused it to be signified to me that I might come with him. As both he and his lady seek God, I had no hesitation to travel in company with them.

In the first visit and conference, which in this instance was only a short one, the king asked concerning the nature of the Christian Sabbath; and why Christians do not anoint themselves;—to which it was answered, that the Heathens anoint themselves under the idea that they might thereby obtain remission of sins; that, we Christians knew another, a better, a divinely-appointed means, whereby to obtain remission of sins; namely, through the merits of Christ Jesus.—The difference between us and the Roman Catholics was also mentioned. The king behaved in a friendly manner; and when in my reply to one of the questions, I expressed the wish, that he and his subjects might fear, honour, and adore the one living God, and testified how happy he would thereby become,—he looked at me and smiled.

I repaired daily to the fort, and declared the word of God early and late, until I was quite exhausted. The poor people came and surrounded me, and often

said, O that the king would embrace the true law! I afterwards received an unlimited permission to visit the fort, whenever I was disposed; I therefore visited the principal officers, and fully in their houses declared the gospel of Christ. Sometimes I went through the chief streets of the fort, and preached to great and small. The Bramins themselves called me to them, and suffered the word of God to be set before them. I was told, that, when speaking one day before the palace, the king was seated above listening to me, and said, He declares that all our gods are devils! We must keep him here entirely, to instruct the sottish people.— Another day I was speaking before the palace, when the king sent some one to me to say, that I was not to go out of the fort, as he wanted to speak with me. Every one now repaired to the palace. A number of Bramins, and Captain Berg said to me, To-day they will put you to the test. But the principal Bramin, who has the revenues of the land under his controul, came and diverted the king from his purpose. However he sent to tell me that he would speak to me in the evening, but nothing came of it.

The poor king sits as it were in a prison. His officers deceive him and the whole land. These resist to the utmost the settlement of a Missionary here. It was

publicly said, that the king would gladly have had me with him; but the great officers were opposed to it.

At length I visited one of the principal men, and after I had in his house declared the gospel of Christ, I begged him to greet the king respectfully, and to ask, what were his purpose and design with regard to me; that I was come at his gracious summons, ready to serve him in all things that were right and conformable to the Divine will; but as I had also my employment in Tritchinapoly, it would be necessary that some one should take charge of my duty there: I requested therefore that he would let me know his opinion. The answer of the king was this: That I might return for this time to Tritchinapoly; but he should look on me as his Padre. I had wished to be able to remain there some months, that I might proceed more gradually.—So I came hither again, and resumed my usual labours among the Christians and Heathens.

As long as I remained at Tanjore, I may truly say, that Captain Berg cheerfully went about with me. He is never weary, but ever willing to afford opportunities for declaring the word of God.

I have held here four preparations to holy baptism. Some, especially of the women, so walk that I have a good hope that the word of God has not been declared to them in vain. I have baptized twenty-five adult

persons, received several Catholics, and five children have been born in the congregation.

Among the Heathens, we have together diligently sown the seed of the word of God. We stir up one another thereto, and trust that God will, according to his goodness, permit us to see with rejoicing the days of harvest.

In the English school, there are now above forty children instructed. A pious Englishman has been recommended to me, who formerly was steersman of a ship. Mr. Fabricius had received him into his house when sick. I engaged him likewise as a Helper in the schools and hospital. He boards with me; besides which I give him ten dollars per month. The children are now somewhat better instructed. When I am here, I hold a catechisation.

Would to God that the Europeans would conform themselves to Christianity; it would be better then among the coloured people, through God's gracious assistance, in a short time.

In the Tamul school, there are at present instructed twenty-two children. To each of these I give eight groschen (or two fanam) per month as an aid.—I mentioned before to you, that two young Englishmen were residing at Trichinapoly, with a view to learn Persic.

They both yielded their hearts to the Lord, and were as salt among the others. Both have been recalled to Madras, after having laid a tolerable foundation in the Persic. It appears that they are about to set up a Persian press. May God grant that all may issue in good.

CHRISTIAN FREDERICK SCHWARTZ.

JOURNAL FOR THE YEAR 1769.

GOD, even our own God bless us, and let all the world fear him! Amen.

January. On the first day of the new year, I preached the sweet gospel of Jesus Christ to the three congregations; and thereby excited both them and myself afresh this new year, to a believing looking unto Jesus, and to a child-like surrender of ourselves to him.

A part of the English army lying now near to Tritchinapoly, I visited them on the 2nd, and preached to the English on the words of Luke xvi. 18. In the afternoon, I preached to the Germans belonging to the detachment.

On the 3rd, returning early back, I heard that an officer who was known to me, and who had been powerfully awakened to true Christianity, but through the subtlety of the devil had turned back again to escape the cross, was suddenly deceased. He bequeathed something to me in his last will, which, to prevent calumny, I did not accept.

Soon after commenced the firing and burning around Tritchinapoly, one village after another being involved in flames. As soon as the enemy had withdrawn, I every week visited the places lying around, particularly Sirengam, and declared to the inhabitants the way to life. The Helpers read diligently to the Heathens out of the New Testament, and other little Tracts.

On the 7th of February, I had a discourse with the Romish Padre, who had come hither from Aur, to celebrate the fast with his people. He visited a captain, whose wife belonged to the Romish church. This lady had desired to be instructed by me in the doctrines of Christ, which I did for several weeks. She desired also that if possible, I would hold a religious conference with the Romish Padre in her presence; this I promised, and as soon as the Padre visited her, I was called in. The Captain said to the Romish Padre, that he had caused me to be called, in order to hear what difference there was between us, and what each of us had to say. The Padre began with the question; Where our religion was before Luther; and where it was in England, before Henry the VIIIth? I replied that the chief contents of the doctrine of Christ, as received by Protestants, had been known and confessed from the time of the Apostles, and was so even in this most degenerate age; and that these witnesses for the truth had sted-

fastly borne their testimony against Papal perversions, as the ecclesiastical history of the Albigenses, Wickliffites, John Huss, and the Bohemian brethren, demonstrated. He denied all I said. Then, said I, Let us come nearer! Our faith is grounded on the word of God; let us see then whether the Papist or Protestant doctrine is founded on the word of God. He said, Whence then have you the word of God, and how know you that it is the word of God? Have you it not by tradition? I deny that it is the unadulterated word of God. What will you say to that?—I replied, That we readily receive the testimony of antiquity, you know well; but that our faith is not chiefly grounded on that, you know likewise. The word of God has internal evidences for its divinity, which, if you be incredulous, I will point out to you. That we are not highly, or at least, not solely indebted to the Romish church, for the preservation of the word unimpaired, is notorious. That word of God was in the hands of many thousands, before the so-called Romish church existed. But as you own the New Testament to be the word of God, let us go straight to work, and see if the Papal doctrines or the Protestant be founded on the word of God. He said, The New Testament, which you have (I had a Portuguese Testament in my hand) is nothing to the purpose; you translate it into many languages, to mislead the people.

I said, Mislead! No, the object is to instruct the people out of it, and to give them an opportunity to examine for themselves whether our doctrine be conformed to the word of Christ and his Apostles. Well then do the same yourself: teach the people, and exhort them to try your doctrines by this word of God; that would be a blessed work; only then the Papal idolatry would fall away. He said, What mean you by idolatry? What idolatry do we practise? What is idolatry?—It is idolatry when I give the glory of the Creator to a creature; when, for example, I love, fear, trust, and adore the creature, as the Creator.—That is true: but do we do this?—You do, with your images and saints.—Do you not recollect the distinction between *θελεια* and *λατρεία*?—I know well that you take such a distinction, but the word of God does not confirm it. If you prostrate yourself before an image, complain to it of your affliction, and desire help, do you not honour it after an idolatrous manner?—The images are a representation of the person, the honour attaches not to the image, but to the represented person.—The representation is frivolous enough: but do not you know that God has expressly forbidden it: Thou shalt not make to thyself any graven image, neither the likeness of any thing that is in heaven above, nor in the earth beneath; thou shalt not bow down to it? God says, Thou shalt *not*;

the Papist says, Thou *shalt*. See how Popery opposes itself to God.—This commandment was given to the Israelites on Mount Sinai; consequently it was given to a people inclined to idolatry.—So are you; you are entirely devoted to idolatry; and therefore this command is highly necessary to you.—The Papist is the follower of Peter.—I heartily wish it were so; follow after holy Peter, and we from our hearts will rejoice. Peter was humble, and desired no worship, when he was in the house of Cornelius (Acts x.) Your new Romish Peter will be worshipped. Examine into it again, my worthy Padre, and follow after God and his Word.—From this, we turned to the doctrine of the holy Sacrament. I affirmed that the Romish did not celebrate the holy Sacrament according to the command of Christ, and the example of the Apostles; but that it was held contrary to the pure unvitiated word of God.—Is it not written in the gospel of St. John (vi. 51.) “The bread which I shall give is my flesh, which I shall give for the life of the world:” where the body is, there is also blood.—In the gospel of John (vi.) you find not only the body but the blood mentioned. Only consider the words of the institution of the Holy Supper, which are explicit enough; as well as the explanation which Paul gives there of (1 Cor. ii.) where, he exhorts the Christians, in partaking of the cup to shun idolatry; further, that

Christ expressly says, " Drink ye all of it!"—Why did he say it?—For your sake, because he clearly foresaw, that men would be found who would pervert his institution. At this he laughed.—In like manner we discoursed of the idolatry of the mass, &c. I said, My dear Padrê, prove all things by the Word of God. You and I shall soon appear before the judgment-seat of Christ, where we shall have to render up an account of our office and doctrine, and the souls which we have neglected. Follow the Word of God, &c.—One of his people called him away several times. He departed, wishing I might become a Saint, and I wished him sincerity of heart. The mind of the Captain's lady was struck, that he rejected our Bible, and yet would not produce his own as he was requested. May God help her to a clear and saving knowledge of Christ!

March. In the beginning of this month, I proceeded on a journey to Tanjore, to which I had been encouraged. I set out early, The very same day, however, the enemy approached our fort, fired, and burned a great part of Ureiur, a place lying near the fort. I had not gone far, being detained for half an hour by the people who accompanied me, and who would take an early breakfast with me. A number of people were soon dispatched to us from the fort, who apprized us of the danger then so near us. I turned back, and be-

held Ureiur in flames. God be praised for his gracious protection!

April. The horrors of war having by divine goodness terminated in the month of April, I set forth a second time on my journey to Tanjore, and arrived there on the 20th. At Tanjore I preached daily two or three times to the Germans, the Portuguese, and the Tamulians; visited the members of the congregations individually; and employed myself among the school-children.

On the 30th, I preached at an early hour to the Tamuls on John xvi. 24. "Hitherto have ye asked nothing in my name; ask and receive that your joy may be full." After the sermon, I was invited into the fort; I went, and sat down under a tree not far from the fort. Near the tree, was an idol; and as I seated myself with my back towards the tree, and had perhaps besides approached too nigh to it, some of them said, I ought not to sit so near the tree because their Schvami was there: I said civilly, Why do *you* speak for him? let him tell me himself to go away. They laughed, and came round me; and I set before them the word of the Law and of the Gospel. I had some children near me to whom I read the beautiful hymn, "My God, my heart to thee I bring," in the translation of brother Fabricius, and expounded to them likewise the parable of the prodigal son.

At eleven o'clock, I came to the fort. In the palace many people gathered round me, greeted me civilly, and wished me much good. To numbers who continued going and returning, the chief doctrines of Christianity concerning God and the one Mediator were proposed. The king's servants also came to me, to whom the word of God was declared. One said to another, What do you say to all that you have heard? To which he answered, It is all true. A Bramin enquired, how one could be freed from evil lusts; upon which the doctrine of our Lord Christ, and how he is our righteousness and salvation, was declared. After this fresh audiences collected together, to whom, in the same manner, the doctrine of God and of a Mediator was proclaimed, and a hymn was read over. After this, the Persian Interpreter, a Mahometan, came, and asked several things; as, whether their doctrine was not similar to ours? I pointed out to him, how Mahomet subverts the doctrine of the righteousness which avails before God, as well as the doctrine of holiness; and introduces impurity, and also fatalism. He went away from me to the king. I was very weary, and entirely covered with perspiration. Several observed it, and brought a fan in order therewith to check its excessiveness.

At five in the afternoon, I was brought to the king. He was seated on a couch which was supported from

above by pillars, so that he could rock himself in it. His chief servants sat on the right and left at his feet; opposite the king was placed a seat for me. The Persian Interpreter began to speak, saying the king had heard good of me. I replied in Persian, and thanked the king for the kindness which he entertained for me, and wished that God might enrich him abundantly with all blessings. The Interpreter would not repeat the wish to him; therefore one who sat by the king said to him, He wishes you a blessing. He is a priest, replied the king. I was asked if I were married: to which I replied, No. Perceiving that the king had only begun to learn the Persian language, I asked permission to speak in Tamul, at which he was pleased.

The king inquired how it happened, that, among the European nations, some worshipped God with images, and others without them. I answered that the worship of images was expressly forbidden in the Word of God; and that it originated in a contempt and setting aside of the Word of God, that any adored images; to which end they had taken the Word of God out of the hands of the people.

He inquired farther, how a man could attain to a knowledge of God? Answer: God has pointed out two ways to man whereby he may attain to the knowledge of his Creator and Lord. First, through the

great work of creation, and an attentive consideration thereof; because all creatures, when we contemplate them aright, give us clearly to know the power, wisdom, and goodness, of God. Meat and drink also are in this view our teachers, which direct us to the Benefactor, and call for thankfulness. Secondly, God has given mankind his Word, in which he has clearly revealed to them whatever is essential to their salvation.

If it please the king, I said, I will set before him briefly the subject of this Word or Law. He said, Yes, do. The Word of God, I resumed, explains to us clearly what God is in his own nature and divine unity: it instructs us that God is omniscient, all-wise, holy, just, gracious, almighty, and omni-present. These attributes I briefly explained. One of the king's servants repeated the explanation of each of the divine attributes very distinctly, slowly, and audibly. After this, I remonstrated against the worship of idols, by which God was dishonoured, and his divine attributes were not glorified but obscured. We Europeans, I then said, have also lived therein; we have made images, and adored the work of our own hands with salams and salams (the king laughed, for the expression struck him forcibly, and said, He speaks plain,) but God has delivered us from it. The teachers of the divine Word came to us and showed us that Heathenism is sinful, unworthy

of the divine majesty, and deeply injurious to man. Here I introduced the Teacher as speaking, and brought in many arguments against Heathenism.

The second leading doctrine which I shortly explained, was the sinful depravity into which mankind has fallen, and which is visible from melancholy experience. A soul, that, from a right knowledge loves, fears, glorifies, and confides in God above all besides, is in a blessed state; but when ignorance, when earthly and fleshly lusts reign in the soul, then it is in a corrupt state. Of this corruption, which is in us, the word of God affords us a clear idea.

But it shews us likewise, thirdly, the right way to be freed therefrom; namely, through the Mediator and Saviour whom God gave for the life of men: and how indescribably willing God is, to receive us again to his grace, so soon as we turn to him. The parable of the prodigal son was here introduced, and explained in detail.

After this, some confections were brought in, of which I took a little, and said, We, Christians are in the habit, before partaking of food for the body, to praise and adore God for his goodness, as well as implore power from him to employ the gift to the glory of the Creator. I was desired to make such a prayer, which I did.

It was told the king that in our worship we were accustomed to sing; and he desired I would sing such a spiritual song. I happened to have some hymns with me. I sung some verses of the hymn, " My God, this heart I bring to thee."

He declared himself much pleased, and said, I should not take it ill that I had been detained so long, and begged I would dine with Captain Berg in his palace. I withdrew, repeating my wishes for his happiness. An abundance of provision was then brought in. Bra- mins, and people of every rank came and were spec- tators.

May. On the 1st of May, I preached on Luke xv. in Portuguese, and afterwards in German. To some Mah- ratta women who visited me, I declared the Lord Jesus, and the salvation there is in him; I also explained to them the Lord's Prayer. In the afternoon I repaired to the fort. Near the fort, many Heathens came to me, to whom I declared the glory of God, and the one Mediator.— A Papist came in disguise, and asked deridingly, whether we allowed that a man might have more than one wife? also, how we came to God? to whom I explained the doctrines of Christ and of living faith in Him; and spoke of the adoration of saints, of idolatry, and of true prayer to God in the name of Jesus.

After preaching on the 2nd to the Tamuls and Por-

tuguese on Luke xv., three Heathens visited me. They had heard that I suffered from head-ach, and made that their excuse. I observed that such pains and indisposition were sent us in mercy from the Almighty, and expounded to them the parable of Lazarus and the rich man. I set before them the glory of God, and how worthy he is to be adored by us; how far removed we are from him; how much we stood in need of a Saviour; how God compassionated us in Christ Jesus; and the method by which we may become partakers of salvation in Christ. They were so much impressed and affected, that I thought them not far from the kingdom of God. I presented them with a little Tamul book. In the afternoon, I visited the houses of several Christians, and spoke also to many Papist families.

The next day, I preached to the Portuguese from Luke xviii. on the repenting publican, held *beichte*, and the day after administered the Holy Supper. An aged Papist woman was, at her own desire, daily instructed, and admitted to the Holy Communion. May God follow all with an abundant blessing, to the praise of his name!

In the month of June, I undertook a journey to Tanjore, at the desire indeed of the king himself. As in the April preceding, I remained there some weeks; the king likewise spoke with me, and evinced a degree

of satisfaction with the doctrines set before him. When purposing to depart, I caused my thanks to be signified to him for his favourable disposition. He said, when he heard I was gone, What is the Padre gone away? I thought he would have stayed with us. One of those who were present replied, You did not tell him to stay. On which he expressed himself in these words: It is my most earnest wish that he remain at Tanjore.—Captain Berg having signified this to me in a letter; I wrote to my brethren at Tranquebar, Cuddalore, and Madras, who advised me to take a journey as soon as possible to Tanjore again, and remain there some time in order to discover what the king's views were.

As Colonel Wood, whom the king was desirous of seeing in his journey through the Tanjore territory, was to set off in a few weeks, the king caused it to be made known to me, that I might accompany him. We set out, and, on the way, I had many pleasant conferences with the Heathens. When introduced to the king in the presence of Colonel Wood, he was very friendly. After a few enquiries respecting the health and welfare of the Colonel and his family, the king asked me, what was the design of our celebrating Sunday? I explained to him the command of God relative to the consecration of the Sabbath-day, and the merciful design of God in giving this command, namely, with a view to make

us holy and happy; that the Sabbath-day was to this end ordained of God, that in retirement or suitable employments, we might concern ourselves for the salvation of our souls. He further inquired why we Christians did not anoint ourselves as they did? I replied, that the Heathens thought that they were thereby purified from sins; but that we knew that sins could not be so eradicated; but that God had ordained another means to that end, by sending a mighty Saviour, who had abolished our sins in a way suited to a holy God, and that we were to seek the eradication of our sins by faith in this Redeemer. He asked some questions concerning the king of England, and wished to visit our country. I took occasion from it, to say something concerning the Christianity taught in our land, and that it is the means of happiness both to princes and subjects; adding, This is our wish, that you and your subjects may embrace it, and that so doing, you may obtain salvation in time and eternity. He looked at me and smiled. His chief Bramin who superintends the administration of the land and revenue, often interposed, and would among other things repeat a verse in Persian, which he had learned in his younger days. The king asked me to speak to the Bramin in Persian, which I did, and addressed a short admonition to him; but he said that he had forgot-

ten his Persian. He told the king however of what he had seen among the Papists at Pondicherry; to which the king replied, that we were very different from the Papists. Here the conversation ended, and the king motioned with his hand that I should stay. We then took our leave of him. I accompanied Colonel Wood as far as the river, and a day's journey beyond it; and spoke to him and his lady, who is powerfully awakened to Christianity, and parted from them with prayer. They were both greatly affected. May God mightily carry on the work he has begun in them, and conduct it to a glorious issue!

Being now not far from Cavastalam, I visited the congregation there. The Christians soon gathered themselves together under a tree, and I catechised them from Luke v. 1. &c. They answered with great readiness, especially an aged woman, who spoke very earnestly against the cruelty of Heathenism. When this catechisation, and prayer with the Christians, were concluded, I turned to the concourse of Heathens who had thronged around us, and said, You have now heard the leading doctrines of true Christianity; how men are disposed by nature; how Jesus Christ expiated our sins, and won salvation for us; and how we may again become happy and holy: what do you think of this doctrine? They approved and applauded it; and I then

individually exhorted them courageously to forsake Heathenism, and to turn to the living God.

Thence I went to Tirupalatura, visited the heathen relatives of Devanesen our Catechist, and exhorted them to be obedient to the truth. I afterwards catechised the Christians, prayed with them, and returned to Tanjore. Here I frequently preached to the Germans, Portuguese, and Tamuls; but made it my chief business to converse with the Heathens.

Not having yet received permission to enter the fort, I fixed myself, generally twice a day, near it, upon the glacis, and declared to the Heathens the counsel of mercy in Christ. The land-wind blew very hard, so that I was frequently quite covered by the dust which flew around. A multitude of Heathens came from the fort, and it was well known, that every morning and afternoon I was to be found there; so they assembled in flocks, and heard the commands of God, the gospel of Jesus Christ and his reconciliation, and the doctrines of repentance and faith in Jesus. Many of the parables whereby the Lord Christ has set forth the kingdom of heaven, its treasures, and the method of grace, were expounded to them. They commended it, and said, Were the king to embrace it, all would then forsake Heathenism. You know well, they said, that all is full of lies, and

that by truth none can prosper. Often have I besought them to show their sincerity, give glory to God, and break through all. I generally spoke until I had no more power left.

At length, after fourteen days, the king directed me to be told I might enter the fort. From this time, I usually went twice a day through it, and preached before the palace. It was said, that the king stationed himself in an upper room, listened to me, and said, He makes out our gods to be downright devils; we must keep him here, in order to instruct this foolish people.

I passed through the high streets more than once, when many inhabitants, Bramins, and others, collected around me, and listened a long time. A Bramin made some objections, and said, You draw the people to you with money. I said, before the whole multitude, Prove to me that either I or my brethren at Tranquebar have decoyed a single Heathen to us with money, and I will hold my tongue. He said, Why, have I not seen the like at Pondicherry? He was soon shewn that we had no communion with the priests at Pondicherry.

I visited three of the chief officers. With the first, Rengappa, (by whom I was invited to his house,) were assembled a great many Bramins, and other Heathens.

The leading points of the whole Christian doctrine were laid before him, and the Heathens with him. When I declared the doctrine of the Redeemer of mankind, a Bramin hinted that it was their chief doctrine. They were all exhorted to true repentance, and denial of all ungodliness and Heathenism; the cruelty and disgrace thereof were pointed out; and the blessedness and salvation exhibited, of which they and the whole land would become the partakers, provided they did not refuse to turn to the truth.

They were tolerably quiet, and when it was over, would have made me a present, which I civilly declined, requesting them not to take it ill that I refused it merely with a design of interposing no obstacle in the way of Christianity, inasmuch as many might think that it consisted only in offering me gifts. He who tendered me the present replied, that he should never think so. I answered, That may be; but you cannot prevent others from thinking so: I seek the good of your souls, and not gifts. I accepted a nosegay from him, and so we parted.

At another time, I visited the king's relative, Gadaraa, who is governor of the fort. I found him in a wonderful condition. He had just performed his Heathen worship. A Bramin sat by his side pounding a red dye, and colouring water with it. With the

water the old man sprinkled himself. Around his neck were a number of corals, and in his hand a sort of rosary. He remained in this state sitting on the ground, while all around him was filthy and dirty. We soon engaged in a conversation on Heathenism and its nothingness, on the majesty of the living God, on the corruption resulting from sin, on the Mediator of the world, and on the way to eternal life, of which rather a full description was entered into. He repeated every proposition, and behaved very civilly: the Heathens and Moors who were with him attended likewise. With the Moors I spoke particularly in the Governor's house, and endeavoured to bring them to the knowledge of Jesus Christ; but they thought that Mahomet would deliver them.

Another day I was before the palace, and spoke with all the Heathens. The king sent to tell me not to quit the fort, as he wished to speak with me. Upon this a number of Bramins assembled, and of those belonging to the court. Captain Berg came to me and said, To-day they are going to prove you. I therefore kept myself quiet after this, that so I might have strength to speak. But the Dabir or Interpreter came to court on some affairs connected with the realm, and thus the king was diverted from his purpose of conversing with me. He bade them inform me, however, to come

again in the afternoon, but again he was prevented. Many, and even Bramins themselves, said, that the king would gladly have done so, but was afraid before his people. The great about the court saw, with regret, that the king was desirous of detaining me, being fearful that their deceitful practices might be exposed.

At length I paid a visit to Vastad, who is one of the king's chief officers. In his house were many Bramins and other Heathens, besides a good many Moors, who all attend upon Vastad, and form his suite when he visits the palace. These great officers have, when they go to the king, a suite of several hundred people, on foot, and on horse-back, with drums and fifes. Here, in the house of this man, I declared to the Heathens who were present, the merciful counsel of God concerning our salvation. They let me speak on as long as I chose. When I had finished, I desired Vastad to make my humble salam to the king, and inquire what was his purpose with regard to me. The king, as he knew, had caused me to be called, and I was now ready in the cause of God to serve him from my heart: as however I had hitherto had an engagement at Tritchinapoly, it would be requisite for me to appoint some one thereto, if I were to remain at Tanjore; and I wished him to let me know the king's intention. He said, Good; I will ask the king, and

let you know the answer. The answer which I received the next day was this, that I might for this time go to Tritchinapoly, but that the king looked upon me as his Padre. Many of the common people were grieved that the king should allow himself to be hindered by his servants from detaining me near him. But God can, and, in his own time, will cause this nation also to fear and adore his name. May he compassionate this poor people lying in blindness, for his name's sake !

A Bramin, who has often conversed with me, and once, as it seems, received an impression of the truth, was asked by another Bramin, what he thought of me and of the truth. As the latter, who was acquainted with me, approved the truth, the other asked him whether he was not ashamed to go about with the white. The doctrine is worth nothing. The other paused at that, and said, that it was a godlike doctrine. On which the other added, I spoke thus hardly only with a view to try you ; it is altogether a godly doctrine ; I observe it more and more. A multitude of people of every class, have borne a similar testimony, and that not in the usual style of levity. May the gracious God yet grant them power, for the sake of Jesus, to receive the acknowledged truth, and walk worthy of it.

In July, I returned to Tritchinapoly, and resumed my ordinary labours among the Christians and Heathens.

A young Englishman, who had for two years past resided here, in order to learn the Persian language, was again called back to Madras. He had devoted his righteous heart to the Lord, and especially of late had manifested much earnestness. He had been here as salt; had confessed the Lord Christ very courageously; found great consolation in the exercise of evangelical Christianity; and departed with the resolution of sincerely serving the Lord.

On the 31st of October, I went round by the fort; two Bramins applauded the doctrine which I preached to them. Close to the walls, a tolerable company of men collected together, whom I addressed at length. The abomination of idol-worship, the excellence of the doctrines of God, of Jesus Christ, and the way to life, the happiness which they and their children might enjoy, the endless disgrace which they would incur by the rejection of the word of God, were represented to them, and they were intreated to free themselves from their miserable idolatry. A woman, whose husband had for a long period promised to allow himself to be instructed, but who had been hindered by his wife, said, It is all good; but they could not yield to it, because they would be thrust out from their connexions.

I said, Hearken: what are all men to God? Fear not them, it is said in the true law, who kill the body, but who cannot destroy the soul. Several Bramins said, It is all right and good. A Mahometan who stood by, said, that it was not so plainly explained, even in their Koran. We exhorted them finally in many words.

In another place I spoke with some Bramins, who had already, during six years, been detained prisoners by the Nabob. They heard all, and approved, as did the rest who were present.—In another street were a number of musicians, who play in the public streets for money. This and drinking prevail very much among the coloured people. They learn likewise to play at cards, and the servants of the Europeans copy their lords: alas for the poor people! I represented to them the sinfulness of their vain pursuits, and exhorted them to turn to the living God: and there being other people likewise present, the doctrine of the one eternal God, and of the Mediator between God and men, was set before them, &c. An aged man said, This is all right and good; but who is there that lives so?

On the 1st of November I went to Ureiur, to speak with the Heathens on the way to life. Near a stone rest-house, which is quite filled with idols, I encount-

ered some Heathens, who had a dispute among themselves, which they would relate to me. I said, You strive together for trifles, and cannot brook the loss of small things; but the loss of your souls, and their eternal well-being, you leave out of sight: begin then to care for better things. One of them said, My relatives are Christians; and promised to allow himself to be instructed. The Catechist, Devanesen, addressed them besides individually, and reproved one of injustice.

Thence I went to a pagoda. A Heathen said, It is the pagoda. I said, Only allow me to stand before the pagoda, because there are many people there; I will not remove a stone. As I stood in front of the pagoda, there came out a number of the inhabitants who knew me, and said that they had a dispute to settle. I said, I have also a dispute of the greatest moment to submit, and wish that you would decide it. Has not one God created us all? Are we not also the children of one Father, and in that view, brethren? But you have forsaken the gracious Father who created you, and has daily heaped benefits upon you, and are gone away from him: the object of my coming to you is to call on you to return. As they now drew near me, and were friendly, I expounded to them the beautiful parable of the prodigal son, his departure from his father, and the melancholy consequences thereof; his return and gracious

reception, and the joy which the father felt on the recovery of his son ; and applied the whole to them and their circumstances. One said, We also pray to God : the images are as a Dubash (Interpreter) to whom we apply first, before we can speak to the Lord. I said, They resemble the roguish Dubashes, and cheat you. To God, who is present with you, you ought without these idols to turn. You are now here together : consult with one another whether it be not better to turn to God. They allowed it was.

After this, I visited the families of the Potters who dwelt in that neighbourhood. To the head of the Potters, we both spoke for a long time, begging him yet for once to be in earnest. The Catechist said, You are the head of the Potter-families ; if you will turn to the living God, the others will follow, and it will be attended with a blessing to you. He assented to all, and said, Yes, yes. One of the women present said, You must speak the truth, and not dissemble. Say at once then, that our sex is not excluded. We want to remove this stone of stumbling out of the way ; declare that the distinction of castes is vain, in that we are all men, and have become sinners, and that God pities us, and desires our everlasting welfare. He was silent, and said, It requires an undivided heart. He was exhorted to pray for such a firm undivided heart ; to consider it well, and

to tell us his conclusion in a further conference. The Catechist remained behind with them.

Afterwards I visited the women who were spreading out yarn in front of their dwellings. A Heathen said to me, Look there. It was a drunken European who was wallowing against the side of a house. Such melancholy scenes, the Heathens have before them daily, and are stumbled thereby. I replied, You see how it is: when a man casts off God, he falls into all wretchedness: and thus it is with you also, you will not hold to God, and you fall into Heathenism. Hereupon, much was said to them of God, and of the Redeemer of men.

As I was going home, a poor woman cried after me, I have sick children, and no one who cares for me. I said, Hast thou no one who helps thee? come then, turn to thy heavenly Father, and learn to know him, &c. She said, Do not speak to me of that; I have many relatives who would cast me off. She retreated behind me, and did not say a word more.

On the 2nd, I visited the inhabitants in a street near Ureieur. They were on the corn-floor, busied in cleaning the rice which they had that morning reaped. Threshing here is much easier than in Europe. The grain is cut in the morning, then it lies a short time on the field, and soon after they bear it to the floor; they grasp a

good handful, beat it three or four times against the ground, clean, winnow, and measure it out. The Nabob takes sixty out of a hundred parts, the inhabitant forty, out of which he must pay his labourers.—Here, at this time, sat a number of the inhabitants, and looked on as the rice was cleaned. I sat down with them, and explained to them the sweet gospel of Christ, and invited them to a participation of the blessings of grace. One of them said, We have priests likewise ; we do not reject you, but we do not reject our own priests. He was directed to the proving thereof,—what is good or evil ? Another said, If we hearken to you, shall we ascend body and soul to heaven ? Another, who was appointed to keep the accounts, said, Many of your scholars (he meant the Europeans) come hither, and drink themselves full. It was testified to them, that they did it in opposition to better knowledge and conscience ; that the law of God is not chargeable on that account. One of the principal inhabitants, who was somewhat in years, was particularly admonished ; but it appeared to make little impression. Thence I went to a small village lately built, where they were Catholics, to whom Christ, his blood and reconciliation, and the gracious order in which alone we can become partakers of the reconciliation, were declared. They listened with satisfaction.

At another place, a conversation took place with two

gardeners, to whom was pointed out the way of becoming truly fruitful. They said, We have not yet kept our own things, how should we now keep the true law? Thus when we depart from you, we forget again what we have heard. It was told them that they ought to pray to God. How, said they, are we to pray? Do, I replied, as the hungry beggars: do not they know how to set forth to others, their hunger and sorrow? Set before God your affliction, ignorance, and obduracy; beseech him to open your eyes to discern him and his true Word. This you may do even in the midst of your labours. But come moreover and allow yourselves to be instructed. Try this for ten days; it will be better with you if you pursue this advice. Consider that in a few days perhaps you will be for ever miserable or happy; use therefore all earnestness in the affair, and seek your everlasting salvation. They shewed themselves friendly, and departed.

On the 3rd of November, I went in the afternoon round the city, and spoke near a tank, which was very deep and constructed of hewn stone, and to which many men repaired to draw water. At first I addressed myself to a man there, to turn to the living and true God. He said, My forefathers have all been the same way. By degrees, a great number of men assembled, to whose hearts the blessed doctrines of God and Jesus Christ

were applied, and the prayer of the Lord explained. They wondered at the doctrine, and even the Mahometans who were present declared that it was excellent. A Goldsmith followed us, and gave us to understand that he was willing to allow himself to be instructed, and promised to attend divine service on the following Sunday. May God yet turn their poor minds to the Truth!

November 4th, I went into the hospital, and visited the sick, among whom many appeared to give place to the word of God. In returning to the fort, I had by the way a long conference with the Nabob's gardener and other Heathens. What, I asked, is it that holds you back from Christianity? All that you see, (we were then surrounded by the most beautiful fields) declares that there is an almighty eternal God, and you do not deny it; how then, under the names of the impurest of men, can you serve the holy God, when you thereby shamefully dishonour him? Know it, and feel it, that we are depraved men. God has himself deeply compassionated us, and given us a Mediator who has borne our sins; if therefore you reject this divine Helper, you are in a double sense guilty of your own misery. Come then, and allow yourselves to be helped.—I also related to them how God had delivered the Europeans from Heathenism. They said, We will consider it over with

our friends. Another young man made the same excuse. I besought him and the others to be in earnest, and first embrace the truth, as they would then be better enabled to be useful to their friends.

On the 4th of November, being Sunday, we meditated upon Jairus coming to the Lord, and seeking and finding help.

November 6th, I had an opportunity of conversing with the Nabob's son. Love to enemies was spoken of, and I testified that the Lord Christ demanded it from his followers with great earnestness. He said, They had also an account of it; and read to me a part of their poetical books, in which the meekness of the Lord Christ towards his enemies, was celebrated. Of the behaviour of men in regard to meekness, four kinds were mentioned, of which he gave the following explanation: *Schariat, Terikat, Marefat, Hakikat*, are four ways which men go. A young man, he said, once asked a Priest, what he was to understand by these four ways? The Priest desired him to go into the market, and give a blow (or box on the ear) to each one he met. The young man did as the Priest desired. He struck the first man who met him; now he was evil, and returned like for like, and struck him again. The second whom the young man met, was indeed wicked, and raised his hand to strike him in return, but changed his mind, and

went away quietly. The third who was beaten was not wicked, and did not threaten to return like for like, in that he thought the blow came from God. The fourth, when he was beaten, was full of love, and kissed the hand which smote him. The first who, when he was beaten, struck again, is an emblem of *Schariat*, or the way of the world. The second felt wrath, but overcame it, and is an emblem of *Terikat*. The third endured the blow with patience, and is an example of *Marefat*, or mature knowledge. The fourth, who kissed the hand that smote him, is an example of *Hakikat*, or inward union with God, in that he regarded all the injustice that was done to him as love, on account of this union with God.

On the 7th of November, I had a discourse with a Romish woman in the presence of her husband. The husband wished her to attach herself to the Evangelical Church, and with that view sent her for a few days. She hears all, and apprehends the truths, but her relatives and the reproach of the cross keep her back. In the afternoon, I addressed several Tamuls individually, set before them the abomination of Heathenism, and begged them in many words to devote themselves to the living God through the one Mediator Jesus Christ. They attended to all, and testified that the fear of man held them back ; but they would further consider of it.

On the 8th of November, I spoke with the Nabob's son, who at present commands the regiment lying here and in the surrounding districts, nay, it is reported, farms it of his father for twelve tons of gold. He had his Priest with him, and said, Padre, let this Priest answer you a question. I said, The great question is, How shall we get free from sin; as well from the penalty as from the dominion of sin? The Priest could not express himself with facility in Persian, therefore the Nabob's son took upon himself the reply, and said, Hate and forsake wrath, lust, envy, and so will you be clean. I said, You require life from the dead; only say to a dead man, Walk, and see if he will walk. He said, What is not done deliberately, will not be imputed to us. I said, You separate the holiness and righteousness, from the goodness of God. God will forgive, but in such a way as that his holiness and righteousness be not thereby obscured, namely in Jesus Christ. He said, Certainly, we must so confide in God as to fear him. In the afternoon, I spoke with several merchants at Ureir, who listened, but gave no answer. The Catechist read over to the Mahometans the fourth chapter of the epistle of Paul to the Romans.

November 9th. In the forenoon, I visited a sick German, whom the overwhelming grace of Christ has savingly changed. Formerly, he was proud, consequently

very easily excited to anger, besides being voluptuous and avaricious. But now, as our well-grounded hope is, he is washed by the blood of Christ, and from the beginning, sanctified by the Spirit of our God. Already, prior to his sickness, God began powerfully to labour with him. By his illness, however, God has taken him yet more immediately under his care. He had before learned to bow his knees both privately, and in the public prayers, with Christians of low degree. But now he is become yet more willing to bear the cross after the Lord Christ. It is a pleasure to visit him; for he is much gratified, not only when Christ and the kingdom of grace are commended; but is equally ready to listen when the crucifying of the old Adam in the power of the death and resurrection of Christ is spoken of. May God graciously continue his work in him!

Another chief European I have for these four weeks past visited almost daily after evening prayers. He had suddenly been reduced to helplessness by dysentery, and was brought to the gates of eternity. I went to him and found him one Sunday quite exhausted. I expressed my wish that the sickness might not be unto death, but to the glorifying of Jesus Christ; directed him to a deep humiliation of himself; and under the same, to Christ who bore his sins. When I asked him, if I should conclude with prayer, he replied softly, Yes.

I visited him occasionally for fourteen days, in which time he had recovered some little strength, at least to speak. I represented to him how graciously God had regulated his health ; that the Lord had given him this precious time as a preparation for eternity for the sake of Christ's intercession ; that he ought now to see to it, that he, in all respects, was an entire or real Christian ; consequently that nothing was more needful than that he should make use of the means of grace, particularly the Holy Supper, whereby we might be set in the most intimate communion with Christ. His answer was, that he could not resolve to use the Holy Supper in India, because things were such here that one often acted contrary to conscience ; that if he returned home again, he would communicate ; and so forth. I said, If you are not in circumstances to partake of the Holy Supper in India, you are not in a state to die happily here. He said, he committed himself to the mercy of God ; he did not live in fornication, gluttony, or other inordinate practices. I conversed much with him afterwards ; but he heard all in silence, just as the Heathens do, without giving any satisfactory reply. So happens it here with the best natural men. May God help !

In the afternoon, I went out and visited many Romish Families, who had recently established themselves a quarter of a mile from the fort. I explained

to them the seven words of Christ upon the Cross, as also the Lord's Prayer, and exhorted them to seek their salvation in Christ. To two heathenish gardeners, were the knowledge and service of the one God recommended. One said, Cannot we then be saved, if we worship the one Siven? Only consider, I said, how you describe him; not only as a man, but a highly corrupt man; it is therefore impossible for you to offer divine adoration to so scandalous a being, without offending the highest God. An intelligent Heathen, who is the head of the village, asked me to sit down by him, and said, When I see you, it is as if I saw God. I said, When you see me, you see poor dust and ashes. But hear what God is; what he has done for you and yet will do; and pray to him. I spoke fully to him, and he was quiet and civil.

On the 10th of November, I again visited the sincere sick man. We had an affectionate conversation on the method of God, agreeably to which he first conducts his own into the school of humiliation and the cross, before he exalts them. In the Malabar congregation, we meditated on the comfortable history of the resurrection of Christ, by which the gracious God has, as it were, afforded us a certificate and seal of the completed reconciliation and redemption of Christ. In the afternoon it rained. Two Mahometans visited me. One of them

maintained himself by the instruction of different people in the Persian tongue. He first asked me, if a man might eat swine's flesh, and drink wine? I replied, Every creature of God is good, and not to be despised, if it be received with thanksgiving; and made him read the 15th chapter of St. Matthew, from the Persian Evangelistarium. I now see, he said, what it is that defiles men. He further asked, what doctrine I set before the Europeans and Christians. I showed him what God commanded, and how men transgress the commands of God, and are therefore sinners; that God nevertheless pities the sinner in Christ, and to every one who penitently confesses and renounces his sin, will, for Christ's sake, impart forgiveness; and that this grace of God should be improved to a holy life. This doctrine is for you, and likewise needful to you.—As he began to speak of his Mahomet, I said, What then is a prophet? One, he answered, who brings us an account of God.—How do you know that Mahomet's account, which he has brought you, is of God?—From the wonders he performed.—What wonders then has he performed? He himself denies, even in his Koran, his having come to perform miracles.—He has (as he said) cleft the moon.—I said, such a miracle must have been remarked by other nations. Besides it is not God's method, when he sends an extraordinary prophet, to per-

mit such a one to work only one miracle, and that in secret, or only in the presence of a few friends. No, to such a prophet he gives power, oftentimes much; and therewith to do and accomplish wonderful works in public places, before friends and enemies. Here however Mahomet looks suspicious. Further, it is not a token of a divine mission, when one who gives himself out for a prophet, denounces all the undoubted revelations which God had previously given by his servants, as useless and to be rejected. So did not the Lord Christ; he came much more, all to fulfil, nothing to reject. Moses is edifying to us even now, for he foretold the Redeemer of the world, as did also David and the other prophets. Mahomet has both taken from the pure word of God, and added to it; of both I will give you an example. God has given us a Redeemer and Saviour, who is Christ. This is our consolation, as we are sinners: this consolation Mahomet has again torn from men, in that he explains Jesus to be a mere prophet. That he has added his own to the words of God, I prove from his impure carnal introduction of a number of wives. He said, How many wives did Solomon and David have? More than one, I replied. You see then, he continued, more were allowed. Not at all, I said; I see much rather that these great persons have fallen into errors and sins, as David also confesses: If thou wilt

enter into judgment with me, who can stand before thee? These sins we should not imitate in them. In the Gospel however the command against many wives is very explicit, that every man should have his own wife, and every woman her own husband. Why then, said he, did not the Jews believe in Jesus? Read John xv. I replied. He read it, and made a short remark on the name, "Son of God." I was obliged to go to public prayers, and he said he would also go to prayer, and so we parted. Oh, said he, if you had but the whole New Testament in the Persian language! I replied, If you assist me with your skill in Persian, we can well make a translation of the New Testament for ourselves. He promised faithfully to assist.

On the 11th of November, I visited the sick in the hospital of Ureiur. A soldier who had, as he said, been awakened to true Christianity in Europe, but had afterwards gone back, has frequent good movings; often fear and anguish; sometimes it is as if he gave up all in despair. He said, The passage in John vi. No man can come to me unless the Father draw him, pressed very heavily on his mind. I said, Well, does not the Father draw you through the Word of the comfortable Gospel, when you read what Christ has done and suffered for you, what blessing he has gained for you, what promises he has given you, what help he has

tendered you, what divine exhortations he has afforded you, &c. : does not the Father draw you through all these? But you expect all, without using the means graciously appointed by God. Use the means, and confide in him, that he, in the humble use of the same, will impart to you more and more grace. If you cannot cheerfully run, crawl to him as it were, and supplicate him in the name of Jesus : then things will go on better.

On November 12th, a soldier, still a young man, came to me with many tears, and confessed that he had suffered himself to be led away to drink more than he ought, so that he had been intoxicated. I advised him to deep humiliation and fleeing to Christ, as also to vigilance, and prayed with him.

Near the church stood a number of Heathens, who inquired what I preached in the church. I showed them that besides the glory of God, I led men on to the knowledge of themselves ; with that view I went through the ten commandments with them, and set before them how sinful and corrupt all men were ; in like manner, that through Jesus, we could be freed and delivered from the guilt and punishment of sin. They heard in silence, and at length went away.

On the 13th, 14th, and 15th of November, I was engaged only with the children in the schools, and with a sick person ; the almost incessant rain preventing me

from going out. The gracious God has copiously moistened this district with rain, so that the high lands which cannot be flooded by the river water are rendered fruitful by means of the rain. Praised be God!

November the 17th, I visited first a Christian family in Modusindamany, and catechised the children on the text we had meditated upon in the congregation at an early hour, namely,—how God exalts Jesus as it were after his death, to demonstrate to us all that he, by his sorrows and death, has fulfilled the great work of reconciliation, for which he came into the world. The mother of the children appears to me to be a genuine disciple of Christ, but the father is tardy to good. I enquired if the children prayed diligently, to which the mother replied that they rather required to be stirred up thereto.

Some of the Romish listened while I catechised the children. I spoke to them separately, and testified that we could lay no other ground of our salvation than that which God has himself laid, namely Jesus Christ. I afterwards visited the heathen villages, and declared before them the chief doctrines concerning God, our sinful condition, and the mercy of God in Christ, and prayed them to turn from their hearts to the one true God. They stood full of wonder.

November the 18th, I visited the sick in the morning, and in the afternoon had some conversations with the

Heathens at Ureiur. They declared at one place, as we sat down in a body near an idol, that the idols were in truth a work of men's hands; but that now, such are the times! and—the great people walk in exactly the same paths.

At another place, there were many Heathens collected together, to whom the way to life was declared, the abomination of Heathenism laid open, together with the divine means of getting free from it. At last, I asked one of the chief, What do you say to this,—is it truth or lies. No, said he, it is truth. So receive the truth in your hearts then, I said, and be obedient.

On the 20th of November, I went out early. It was a peculiarly pleasant morning; the rays of the sun, after the troubled rainy season, were doubly reviving. A Heathen came to me, whom I affectionately besought not to despise so good a God, who creates, preserves, redeems us, &c. He said, there were among them many great people, with whom he would go and consult. At the river, were men, women, and children, employed in ablutions and heathen exercises of religion. Several Bramins were reading their books. I seated myself by them and said, Read something to me from your books. The Bramin would not: he had visited me before of his own accord, and knew something of our doctrine. Other Heathens drew near, to whom the goodness of

God, who in creation and redemption shines forth upon men, was brought to mind ; they heard all, but gave no answer. This month, all the Bramins repair to bathe, and with them a multitude of other people.

November 21st, I had repeated opportunities of communing with the poor Heathen. In the morning, I exhorted a number of them, who were in part employed on a new idol-car, and in part collected around as soon as I began speaking. The old idol-car had caught fire, when I was at Sirengam. I had scarcely departed before the fire broke out, upon which some made their remarks. To these poor labouring people, I recalled to mind, what is said in the prophecies of Isaiah (xl.) of the vanity of idols, instructed them in the glory of the true God, and implored them to turn to him. At the river, where every morning a vast multitude of men were assembled wash, I suggested to the minds of the Bramins and others, whether their washing themselves well outwardly, and not inwardly, could purify ; that the great God had indeed found and revealed to mankind a great divine means of being purified from sin. Accordingly I explained to them the doctrine of the Lord Christ, and the redemption through him provided, together with the doctrines of repentance and faith. A Bramin said, That is all right ; we also worship the One God.

In the afternoon, I went to Biminaikenpaleiam, where

I spoke with several Heathens ; the Catechist meanwhile conversed with the Romish, and pointed them to the true Helper Jesus Christ. The poor people approved every thing ; but said that the practice of idolatry had now been introduced so long.

November 22nd. I went round the fort. In one spot the doctrine of God and of a Mediator was set before many hearers, who were very attentive. At length, a Bramin said, that they worshipped none but the true God. I replied, It would be well if it were so ; but fact shows the contrary, namely, that instead of the true God, you worship miserable and sinful men. Has then the true God a human form ? He replied, No ; but because we, without something to regard, are unable to represent any thing of God to ourselves, we set up an image, and think on God. We may else look at the air as long as we will, without being led to any worship of God. What, I said, is that then which gives you to know the image of God ? Is that lifeless image which has neither understanding, nor virtue, nor power, an image of the omniscient, holy, and omnipotent God ? You say, without these images one can know nothing of God ; has then the true God revealed nothing to men as well through the creation as by the true law ? Upon which I set before them the leading doctrines of the true law. He said, We also have books and priests, and we must not

depart from them, otherwise we are lost. You do well in that you believe in your law, and also instruct the ignorant; but that we, who have learned something, should go over to you, that can never be.—If a blind man, I said, show others the way, they both fall into the ditch. You have your priests, but now prove what they have said to you, whether it be truth or lies, light or darkness. To what purpose has God given you understanding? Pray to the living God, that he would have mercy upon you, and would give you to know the truth. You know well also, how your priests instruct. In a short time, you will have a feast at Sirengam, at which they will hang up in public the filthy images of your idols, perpetrating obscene deeds. Call you that instructing in good? Look moreover on the effect which your instructions produce; is not the land quite drowned in the sin of uncleanness? Upon this we seated ourselves beneath a tree, where I explained and appropriated to them the parable of the prodigal son. The prodigal son, I said, had forsaken his father, wasted all, endured hunger and sorrow, tended the swine: did he say then Where I once am, there must I remain? Was he not happier when he turned back to his Father? Return also ye, so will it be well with you. After this, one of the Helpers read to them from a book, and I departed. Hereupon the Bramin said to the Helper, Your Priest

has compared our ways to the herding of swine, and said that it was a service of the devil. The Helper assured him that it might fare better with him and with all, if they were to conform to it.

On another occasion, the rain drove me with a considerable number of Heathens to the same spot. They were admonished to confess the glory of God, and devote themselves unfeignedly to him. The sinful state of their hearts was laid open to them, and they were instructed concerning the Divine Mediator. They approved all, and there it ended.

Again I visited the sick in the hospital. Some thought that this school of the cross had not been unblessed to them. In the afternoon, I was called to a German officer of the Nabob, who was born in the principality of Halberstadt. He was very ill, and his mind much affected. An imprudent marriage, against which I had earnestly warned him, had done him much harm both in soul and body, which he now sorely lamented. I pointed him to Christ, and his reconciliation-blood, by which all our sins can be blotted out, and prayed with him.

Nov. 26th, I meditated on the awakening parable of the ten virgins. After the discourse, three Heathens came to me, to whom also it was exhibited. They wondered, and gave good words.

Nov. 28th, I was called in to a sick Christian woman. She was very weak, and what was worst, had brought it on herself by her self-willed residence in the infected air of the sick. The Helper was with me: we directed her to a hearty humiliation and believing surrender of herself to the Lord Jesus. Several other Christian women were also exhorted unfeignedly to hang upon the Lord Christ.

On the 29th of November, I was at Ureiur, where I visited several who were sick, and commented with them on those words in 1 Peter iv. 1. With certain Heathens, I had a conversation on sinful idolatry, and on the blessed service of the true God. They approved all, and listened for a long time. Here in Ureiur, I had, some time ago, erected a little house of straw, with a view of getting nearer to the heathen inhabitants, and likewise to remain in during the night. The Nabob's son caused it to be pulled down, because, as he said, it interfered with the prospect, but promised to build another and better house in lieu of that he had pulled down. False zeal in him is visible, but God will know how to carry on his holy counsel gloriously, notwithstanding the hostility of men.

Nov. 30th. I visited a large newly-built village which the Heathen of the Shepherd caste have erected. In two places, the one true God and Mediator Jesus Christ,

was preached to them. They inquired what it meant that God suffered for us, and why he did so? They had seen, they said, among the Romish, a play about it. The doctrines of the sorrows and death of Jesus Christ, of the cause and effect of that suffering, of the glory of the Lord into which he has entered, and of future judgment, were laid before them.—But they had already told me more than once, that they of the Shepherd caste would be no Christians. In front of a school, was a number of children, who learned accounts; the school master was exhorted to be a good shepherd to these lambs. Many Heathen drew near, to whom the salutary doctrine of God and the Lord Christ was from the heart declared. They were outwardly very attentive. An aged Heathen accompanied me a part of the way; I asked if there were no Christians yet in his place. This sort (caste?) exists not as yet among us, he replied; but he promised to come to the fort and hear further.

December. Of the conversations which were held in December, I will introduce only two. A Mahometan, who came from the North, and wanted to be a chief priest, visited me with his suite. We set ourselves down before the church-door. He inquired after the Christian doctrine, when the doctrine of Christ as our Surety was chiefly treated on. I said, in conclusion, that if he held the corruption of the human heart together with

the righteousness and holiness of God (notwithstanding he might err in some things which God would peradventure forgive) it was able to conduct him to rest of soul. He said, The mind is truly in uncertainty and anxiety. Well, I said, then turn to him who can and will redeem you. His scholars or dependents went into the church, and performed their evening prayers kneeling. This man has since visited me only twice. But he spoke to another Mahometan while I was some paces in advance, and the other said, The Nabob is against it; what can we do?—Just so replied a considerable Mahometan, who, as it seems to me, is in the Nabob's friendship. When I asked him why he now never came? These days are such, said he, that whoever converses with you, must suffer for it.

I will now just mention a remark made by a Malabar, after I had earnestly set before several principal Tamuls at the river, the doctrines of God. He came running behind me, and said, You have now been speaking all this time, and it is as if you had shewn us a jar of honey: why do not we take and eat thereof? The reason is this: there is hardly a family in which there is not this and that affliction. From one his wife runs away, another loses his ox, a third is oppressed in this thing and that. If you but receive us to yourself, and for example, call the runaway wife, and say, You hound (I employ his

own words, we refrain from such harsh expressions) why do you do thus? &c. then we should come to you in heaps. I said, I will instruct you.—This man spoke as if the whole nation had delegated him. But whoever is acquainted with the government of this country, will be aware that it is impossible to receive the people on such terms; not to mention other reasons.

At the holy festival of Christmas, we endeavoured to stir up ourselves and the congregations to faith, love, and thankfulness, by the comfortable gospel of the unspeakable precious love of God, as it is clearly set forth in the incarnation of Christ. The Germans, Portuguese, and Tamuls, as well as some few Englishmen, received the Holy Supper.

God, our own God, bless us; and fill our hearts with his grace, salvation, and power! Amen.

CHRISTIAN FREDERICK SCHWARTZ.

JOURNAL FOR THE YEAR 1770.

MAY God, even our God, bless us, and all the world fear him! Amen.

From the commencement of this year, to the end of it, the gospel of God reconciled to us in Christ, has been presented to the poor Heathen in Tritchinapoly, Sirengam, and the villages around. Daily have the Helpers gone forth both morning and afternoon, and sown the seed of the word of God. In the afternoons, I have myself accompanied one of them for the same purpose. The conviction, among many thousand Heathens and Romish is certainly remarkable, so that they even speak of it among one another. The fear of man, however, with other similar causes, holds them back. Nevertheless God would, and may he yet gloriously have mercy on them! As the word of the Lord is now preached to the Heathen almost every afternoon, I have in the mornings, in addition to the employment among the school-children throughout the whole year, (except two months, in which I travelled to Madras,) held preparation with several Heathens

and Romish, of which I will give a more exact account.

From the beginning of the year to February, I instructed three persons in the Christian doctrines, and received them into the fellowship of our church. Their knowledge was moderate, but they promise to live agreeably to the word of God.

On May the 20th, there were five baptized, among whom were two persons rather elderly, to whom the acquisition of the Christian doctrine was somewhat difficult. A young married woman who in holy baptism received the name of Sarah, evinced a great love for the word of God, attained to a clear knowledge of divine truths, and evidenced by her walk that the word of God had come to her in power. She was very often with us after her baptism, and attended the preparation of others, in order that, when she should be obliged to quit this place, she might not be led astray by strange doctrine. Another young person also discovered a love to the word of God.

On June the 6th, two married women were baptized. One was a Portuguese, who, during the preparation, was very attentive, and evinced many good motions. She has not, however, subsequently to her baptism, given evidence of being a disciple of Christ. The other person, who is betrothed to an English

soldier, was very quiet, learned the prayers diligently, received with satisfaction the knowledge of the Christian doctrines, and lives now with her husband in the fear of God. He had before lived with her irregularly; but he begged me to instruct her, with the promise of marrying her. Afterwards, he was himself awakened sincerely to serve God in Christ Jesus; has occupied himself hitherto in diligent prayer, and as far as one can infer from the exterior, lives agreeably to the Gospel.

On August the 10th, there were several Heathen baptized. A Heathen from the pepper-coast, who was known to us, offered himself for instruction and baptism; and soon after his baptism fell sick and died. Another young Heathen came to us with his bride, both of whom were willing to learn, though their proficiency was not remarkable. After their baptism, we were pleased with their quietness, diligence, and love for God's word. Another young man, about twenty or more years of age, who had at first learned with great eagerness, and evinced an earnest renunciation of every evil way, daily attending upon evening prayer, and inspiring us with the most favourable hopes, allowed himself, after receiving holy baptism, when the best opinion was entertained of him, to communicate with an old heathen acquaintance, and withdrew

himself to Tirunavelly, his native place. May the gracious God be merciful to him!

Another family that dwelt over against my house, have attended. The man was deprived of sight; but his wife, by her diligence, seemed to support both him and his son very well. This lively woman, both during preparation, and since, has conducted herself well.

On August the 26th, eight Romish persons, who had attended the preparation with those before-mentioned, were received into the communion of our Evangelical Church. A widow, with her two grown-up children, was very attentive. Her son, who is about twenty, visibly evinced a fear of God; and sometimes seriously reprov'd, when he observed any thing wrong in others. He afterwards became almost lame, in consequence of a burn; and was very patient under the affliction. He is now recovered again, and supports his mother and sister by selling all such articles as are requisite for culinary and domestic purposes.

September the 28th, a Heathen was baptized, and fifteen Romish were received. The Heathen was of feeble capacity, but showed a great disposition to learn. After he had been baptized, he desired to be diligently instructed yet further, which was done. A Romish Parriar came to us with his family. This man

easily apprehended what was said to him, as did his children, who are now learning to read; but his wife had little knowledge. They have been sedulously visited in their village, which gives them pleasure. Others of the Romish communion are earnestly exhorted on such occasions. When a family from a village visit us, and walk orderly, others generally feel desire and courage to offer themselves in like manner for instruction. A Romish woman, who had long resided at Tanjore, and had for many years together been exhorted to a pure knowledge of Christ, on whom, however, all the pains taken had proved fruitless, came here some months ago with her husband, who is a European. Again she was exhorted to get free from the idolatrous ways of popery. At length she gave ear, and after many delays and hesitations, yielded to be instructed in the evangelical doctrines. She showed an earnest disposition, and exhorted me and the Catechist to visit her and her's diligently, and ground them in the knowledge of Christ. A Romish family from Sirengam have been very remiss at preparation, so that one knows not how to affirm good of them.

In November, there were several persons baptized and received. A young Pandaram, who for almost seven years together had resorted to all the celebrated

heathen pagodas, was accosted by us one afternoon near the river, and exhorted to Christianity. He had, as he said, often entertained doubts already, as to the whole of the heathen ceremonies. A Roman Catholic had given him a little brazen crucifix; this he had carried about him, and often, as he told us, had set it before him and worshipped. When we met him at the river, and exhorted him to Christianity, he accompanied me to my house, promising nothing, but only to hear what our doctrine was, and afterwards to judge. He attended daily for about a week to what was set before those who were in course of preparation in a catechetical form, and at length freely gave up his heathen rosary (Ruttiratschiram.*) He learned with diligence, and began to pray, being daily present when I prayed with my servant morning and evening. After holy baptism, he requested that an opportunity might be afforded of learning to read again, which he had before been able to do in a degree, but had forgotten. He has now been with us four months, and nothing insincere has been noticed in him. The knowledge of Christ will render him truly sincere and zealous.

A married woman, who had received in baptism the

* A string of a particular sort of corn, which both the Heathen and Romish Christians use as a rosary.

name of Anna, evinced a very pleasing desire to grow in the knowledge of God and Christ: she also prays in her house in her own words. But she has given the Catechist to understand, that it has often seemed wonderful to her, that, since the time she came over to Christianity, she has been often visited with sickness. The Catechist explained to her, in a practical manner, the doctrine of the cross and sufferings of Christ, and pointed out in many ways, the salutary object which God purposes, by such means, to effect.

I have also this year visited my dear brethren at Madras, Cuddalore, and Tranquebar; but as I did not keep a perfect diary of the journey, I have passed it by, from an apprehension that much might be now written that was not accurate, and consequently not according to truth. On the whole journey, repentance towards God, and faith in our Lord Jesus Christ, were proclaimed to the Heathen and the Romish; and at the request of my brethren, I visited the congregations at Madras, Cuddalore, and Tranquebar, in order to impress upon their hearts a word of exhortation.

In the hospital, which I have visited every Sunday morning, I have remarked many edifying circumstances. I have generally been accustomed to perceive at least outward reverence in many of the sick: and in some, sickness has proved very effectual, of

which several edifying examples have come to my knowledge. A young man of about thirty, had many good motions and resolves in his heart; suddenly he fell ill, and the sickness gained so great an ascendancy, that the physician gave up all hope of his life. He bewailed his former vain walk, anxiously prayed for forgiveness, and grounded his prayer upon the reconciliation-offering of Jesus Christ. In these exercises of repentance and faith, he obtained some rest; the sickness decreased, he was in a short time strong again, and now he performs his vow to the Lord, walks in the truth, and instructs other sinners also to return to the Lord.

The evening prayer-hour with the soldiers, God has graciously not left unblessed. Among the many who attend it, twenty have engaged to serve the Lord sincerely in an evangelical spirit, and thereon, to confirm their resolution, have received the Holy Sacrament. On Sunday, they come together to the public evening-prayer, and encourage themselves by singing the evangelical hymns of the blessed Watts, and three or four of them pray. The bond among them is this, that—in case any one lives in any known sin, he is admonished, reproved, and on failing to amend, is to be excluded from this special meeting. The gracious God direct his eyes towards them, increase their number,

and lead them by his Holy Spirit, to the glory of his name, and the edification of each other !

With the society of Free-masons here, I have had some misunderstanding. They requested me to preach a sermon to them on John's day. I replied, that I knew nothing of the nature of their society, or of their principles, and consequently could form no judgment of the thing itself. Were I therefore to preach before their society, and, agreeably to their request, treat on brotherly love, such an act would seem to me as if I approved the whole affair ; were I to approve what I did not sufficiently know to be good, it would not be a Christian act, especially as in outward things I remarked much that I would not indeed impute to the whole society, but which might well serve as a caution not to act precipitately. This reply was not well received ; they finally resolved, however, without going in procession to church, to prosecute the affair in silence.

I will now furnish something in the form of a Journal of the last months of this year, detailing the labours of the Helpers and myself among the Christians and Heathens.

OCTOBER.

Oct. 1. I went out, accompanied by several Helpers, to the river, where I conversed with various mer-

chants and Bramins. The two important truths of the One God, and the Mediator between God and man, Jesus Christ, were fully set before them, and they were exhorted to the obedience of faith. One of the merchants said, We all believe in the One true God; the images are only for foolish ignorant people, who, as they know nothing of God, may, in this way, be in some measure conducted to knowledge and blessedness. I said, Do you imagine that poor ignorant people can, in this way, be brought to knowledge and blessedness? The similitudes, by which you think to represent the Godhead, are unworthy, and totally unfit for the purpose. To what will you liken an almighty and omnipresent God? The histories of your gods, and of the unrighteousness and impurity which you ascribe to them,—will these allure you to good or to evil? Experience clearly demonstrates that both sexes, male and female, lie entirely in the defilement of sin. Now say truly, whether the heathenish ways you mention, have rendered you holy and virtuous? They acknowledged that they enticed them to sin; and one of them said, that every body must withdraw from worldly business, that would not be polluted by falsehood and deceit.—When the superiority of the Christian doctrine, especially in reference to the Redeemer, was pointed out, one of them said, When we behold

you, we are satisfied, and our sins subside. I said, Are you accustomed to despatch your physician thus, when you are sick? Do you say to him—The sight of your person has made us well; we do not need your medicines? You all of you know that such speeches are useless, why will you treat the subject with such levity? A Bramin said, The comparison of the physician is good. Not far from me were the Helpers, conversing with a young Pandaram. They came to me, and said, The Pandaram desires to be convinced of the truth, and promises to be obedient to it. He accompanied us to my house, where we spoke much to him of the true God, of the present sinful and miserable condition of men, of the Redeemer, &c. He listened to all in silence; at length he said, I have visited the whole land, and all the reputed sacred waters, and have not found that which could give me rest. To-day, I was at the river, and beheld the many pagodas at Sirengam, and I thought within myself, What is all this? what can it avail? Just as I was thinking so, your Catechists drew near, and recommended Christianity to me. I will now see what effect your doctrines will have. If I discover in your doctrines any thing better than I have found in heathenism, I will cheerfully embrace them. We recommended him to remain with us a fortnight, and attend to the Christian

doctrines with becoming seriousness and prayer ; honestly to state the doubts he might at any time entertain ; and afterwards, when he had in some degree ascertained the nature of the Christian doctrines, to decide what he would do or not do. He was pleased with the proposal.

Oct. 2. I began this morning with the instruction of the Pandaram, and some other persons. The gracious God impart to the doctrines, and to the hearing of his word, his grace and blessing !

In the afternoon, I went forth to Ureiur with the Helpers. Here I seated myself before a shopkeeper's booth, while the Helpers repaired to another spot. A good number of sales-people and others drew near, and listened with suitable attention. The doctrines of the Christian faith, accompanied with hearty admonitions to embrace it, were set before them. They said that they also adored the true God. How delightful would it be, I said, if your deportment corresponded with this assertion ! At length I directed them how to pray to God, if they were desirous of obtaining from him light and power to do his will. The Lord's Prayer was pointed out to them, and each petition explained. One of them said, He must be fortunate who is converted to the Christian religion. I replied, Have you not an opportunity then of hearing the word of God, and of

being convinced of your errors; or would you charge the guilt of your unbelief on God!

At another part, I encountered a chief Moorish priest, with whom I entered somewhat into conversation. We spoke of the Lord Christ, and of the sorrows endured for our sins, whereby not only the sinner is helped, but the name of God,—the name of his holiness, justice, goodness, and mercy,—is magnified; and man is best brought to confidence in God and reverence of his holiness. The priest proposed, as a means of obtaining the grace of God, a continual remembrance of him; but he allowed that were God to pardon sinners their trespasses, on account of their penitence, the justice of God would not be demonstrated. Many Malabars drawing near, I addressed a word to them particularly, which much gratified the Moors.

Farther on, I met the two Heathens to whom the waggons belong, that convey to the fort wood for building and fuel. As I came near, I said to them, Shall I give you a word of advice, and will it be welcome to you? They said, Come, and sit down. I sat down on some timber, and implored them in many words to yield themselves to the living God. Many other inhabitants regard these families as the heads, and allow themselves to be led by them one way or the

other. God grant that they may become obedient to the truth!

On Oct. 3rd, I repaired to Varuganery, where I was conducted to a Fakir or Moorish priest, who had come from the north. He spoke Hindostanee and Persian. The conversation turned first on the way to attain to a knowledge of God; then on the forgiveness of sins, and how to obtain that. The Fakir said, Repentance is the way to obtain forgiveness of sins. I said, If we repent, we cease from knowingly and wilfully committing sin: but how shall we be set free from the sins before committed? He remarked, God will forgive them. I said, How can you thereby be convinced that God is holy, just, gracious, and merciful? Consistently with his justice, he chastises the wicked: what ground then have we to expect that he will not punish us for our sins, much rather than forgive them? He replied, We must not give up hope, or we become unbelievers. Upon this I represented to him the doctrines relative to Christ, his death and sufferings endured for us, by which he has atoned for our sins, and purchased for us grace and salvation. He interrupted me, and asked if I knew of a skilful physician who understood curing the eyes? I said, No, and left him.

I then addressed myself to several Tamuls who were near, and who had listened at a distance to my con-

versation with the Fakir. The necessity of renouncing Heathenism, and of a sincere conversion to the true God, was brought before their minds. They said, We do worship the One true God. I said, Outwardly you declare the reverse; if therefore you are in your minds of a different sentiment, you are guilty of hypocrisy. If you believe in the One true God, it is highly necessary that you publicly evidence it, for the glory of God, and for the edification of your neighbour. I then spoke to a Romish Christian, who had long learned to see into the abomination of popery. He is always willing to come, but as constantly has some little impediment.

On the 4th of October, I perambulated the fort with one of the Helpers, having sent the two others to a village, where many Romish were willing to hear a word concerning Christ. In the fort, a European solicited me to speak with his Romish wife. She silently listened to what I declared to her concerning the Lord Christ, as the one Procurer and Giver of all salvation, but would not avow what she purposed. I then went round the hill, and addressed the Bramins who reside there in great numbers. Finally I repaired to the heathen school, where many assembled together. They all allowed me to speak to them, and expressed themselves pleased with the instruction imparted. To-day

the Pandaram, who consented to be instructed, put off his Pandaram's habit of his own accord, and sent me his Ruttiratschiram, which answers to the Romish rosaries. God give him grace to "*put on the Lord Jesus.*"

On the 5th of October, I went to Biminaiken-Paleiam, where I spoke, in the first place, to several Romish persons, commending to them the one Mediator, and his power to help, as well as explaining to them the seven words of the Lord on the cross. They behaved attentively. Afterwards I called a little assembly of Heathens to the kingdom of God, and pointed out to them the glory of the One God, as well as the nothingness of idols. They outwardly approved.

Oct. 6th, I paid an early visit to the sick in the hospital. A sick man, who had, some days previously, received the Holy Sacrament, was resolved after what is good. He had been, he said, a wild man; but had been awakened even while in his days of health under a charity sermon, and was disposed to take the Holy Supper with the congregation; but God laid him on a sick bed. Here he had earnestly renewed his repentance, and supplicated for forgiveness in the blood of Christ, abandoning himself to the will of God, to die or to live. Another sick person was much distressed: I directed him to real repentance of heart and faith in

Christ. Several others were quite well, and expected in a few days to quit the hospital. I said, And have you learned any thing in the hospital? They answered, Yes.

On Oct. 7th, twelve soldiers, who, during the preceding week had been daily instructed in the doctrine of the Holy Supper every evening after prayers, were admitted to partake of it. They edified others by their devout demeanour, and in the special prayer-meeting that evening, they were stirred up to praise God with great fervour. May Jesus carry on the work which he has graciously begun in them!

Oct. 8th. After instructing the candidates for holy baptism, I prepared myself for my journey to Tanjore. It was a very inconvenient time; but necessity required it, and therefore, leaving my engagements to another, I addressed myself to the journey. May the compassionate God, who willeth not the death of a sinner, assist; avert all disorders; and bless his word to the awakening of poor souls, and bringing them to righteousness!

Oct. 9th, after earnest calling on God, I set out early to Trichinapoly, and at ten in the morning, arrived at Clicotta, where I conferred with many of the heathen inhabitants on the way to life.

Before I reached Tirucadtupally, we encountered

heavy rain; and as it had frequently rained before, the water-conduits were quite full. At Tirucadtupally we rested. Here I entered into many conversations with Heathens, Mahometans, and Papists, as did also the Helper whom I had with me, until we were both quite weary. The heathen shop-keepers collected together along with the other people, gave attention to what was explained to them relative to the almighty Creator and merciful Redeemer, and commended it among one another. After the conversation a poor widow came and begged; they referred her to me. Well, I said, God has shewn mercy to men, and has thus indicated to us what is our duty among each other. You refer the poor to me; come, let us all contribute something, and cheer her heart. But not one would give any thing; I therefore offered her an alms, and let her depart. Towards evening, the Papists approached, to whom the Helper first represented in a parable their apostasy, how they had wandered from the well-spring of life, and rested on things of nought. They said, that the Lord Jesus endowed St. Peter and the Papacy with power to forgive sins.—Yes, said the Helper, in conformity with the contents of the Gospel, but not in opposition to the Gospel. - St. Peter preached the pure Gospel, as did also the other apostles; but your papacy has perverted it, like an enemy of the

Lord Christ. The path of life, agreeably to what is set forth in the Gospel, was thereupon pointed out to them, and they exhorted to obedience. To the Mahometans was declared the guilt which they incurred as men by disobedience to God; as was also Jesus Christ, the Surety of mankind.

On the 10th of Oct. at 9 o'clock, we arrived at Tirupanturutti, where I spoke with many Heathen. Afterwards several Christians assembled, to whom we first rehearsed the substance of the last Sunday's sermon, and then catechised them as to the article of faith. Around stood Heathens and Mahometans listening, as they did also to the prayer with which we concluded.

After an hour's space, we arrived at the toll-booth; and as is usual, were stopped. I therefore sent to the other toll-booth, which lay about an English mile distant, to ask if the king had sent an order to allow me to pass, to which they replied in the affirmative.

Before the answer arrived, I addressed myself to the toll-collectors. They listened in a friendly way, but said that they adored the god whom the king worshipped. As this was the highway, many Heathen approached. To them the abomination and unspeakable mischief of heathenism were declared, according to the word of God. They called to a trader, and said,

Attend and give an answer to it. He approached and said, It is all right; I can say nothing against it. I besought them, not through a fear of man, to stand aloof from the truth and its operation. At one o'clock I arrived at the fort, and accompanied the Captain (Berg) whom I encountered on the way, to his house.

Oct. 11th, several Romish Christians visited me, to whom I made known Christ as the foundation stone of our salvation. The Captain's children attended, and I instructed them. In the afternoon I went round the village, and visited the families of the Christians, inquired how they instructed their children, catechised and prayed with them.

On the 2nd of Oct. I meditated with the congregation on Rom. i. 16. I afterwards went with two Helpers to Plantakarapaleiam. The Romish Christians gradually assembled together. From Matt. v. 1, &c. the method of salvation was represented.

Each of us pointed out to them one and another portion of the word of God, which demonstrated the papal errors, and how derogatory they were to the Lord Christ and his work of reconciliation; as, John xiv. 6. "I am the Way, the Truth, and the Life; no man cometh to the Father but by me." In opposition to ungodly confidence in saints and their merits, the reply which the wise made to the foolish virgins was repre-

sented to them, Matt. xxv. as well as Matt. vii. 15. "Beware of false prophets." The people were very attentive, and it appeared that the word of God made some impression. We afterwards conversed with them a long time, and it being now noon, left them, with many exhortations. One of the Helpers opposed the doctrine of purgatory in the following manner. Let us suppose that a Romish person does all the Padre tells him, that he confesses and resorts to the Holy Supper, and especially believes in the Lord Christ as his Redeemer; as soon as he dies, the Padre explains before the wife and children of the deceased, that he is fallen into purgatory. Does not the Padre thus avow that all his religion was of no use, and in short, that the money which the widow pays does more than all? Is not this a blasphemy of Christ and of his merits?

Oct. 13. I went with the two Helpers to Medtupa-leiam, where we had a long conference with many Romish persons. The evangelical doctrines, and the papal errors, as opposed to the word of God, were, with love and meekness, pointed out, and that from morning till noon. Many testimonies from the word of God were explained to them. Most of the popish tenets relative to penance, faith, prayer to saints, purgatory, and the Holy Supper, were tried by the word of God; and they were collectively exhorted, not only

to hear the truth, but also to embrace and obey it. One of them said, We cannot judge of it. Our Padre has forbidden us to speak to you about doctrine; he will place us under his ban for it;—he is also our superior and father; and God has commanded us to honour our father. On this Acts iv. 7, 20, was set before them.

In the afternoon, I repaired to the gate of the fort, where many Heathen were collected, to whom were declared the doctrines of God, the Lord Christ, the way of repentance and faith. They were all pleased, and followed me a considerable distance.

On the 14th of October, being Sunday, I preached to the Tamuls in the morning, at ten o'clock to the Portuguese, and in the afternoon to the few Germans that are here, on (Matt. xxii. 34.) genuine love to God, estimated by its pure source, and by its fruits.

The day being rather cool, I went round the fort, the poor Heathens congregating in masses to listen to the word of God. After our conversation, a Mahometan approached, and asked me what difference there was between them and us. I replied, We have both the burden of sin upon us. You have none to take it away from you, but we have a strong Helper, Jesus Christ. This was afterwards fully explained to him.

On the 15th of October, accompanied by the two

Helpers, I went through a part of the widely spreading suburbs. We met with three Heathens in a rest-house, who allowed the doctrine of the One God and Mediator to be represented to them, and outwardly approved it much. An aged Serveikar or Head-man, I visited at his house. He received me courteously with the usual Malabar compliment:—My house is your's. I said, You are a householder over the temporal goods which God has confided to you. The allusion to the householder led us on to God, as our supreme Master; our duty towards him; our ingratitude and wasting his goods; and the way to obtain forgiveness of sins. The old man appeared to be not far from the kingdom of God, but he would gladly have had it without the cross and affliction. We exhorted him not to allow himself to be deterred by any considerations of fear, and to devote himself as well as his house to the Lord. We then visited a village inhabited by many Romish persons. Here we essayed to declare the gospel of Christ, but, as it appeared, were not welcome. In conversation, many of the substantial texts, in which the glory of the Lord Christ as the one and perfect Mediator, is set forth; and many in which true and beatific faith is described, were explained and recommended. They imagined—These doctrines had been settled long before: and, said they, Papacy, as

you yourself confess, arose a long time ago. Why then have not you settled the case with them in Europe? The answer given appeared to produce some impression; and those who had spoken most harshly, asked pardon for their rude behaviour.

On the 16th of October, I repaired to the river where, during this month, the Bramins daily assemble, and read the history of Ram to the numerous attending Malabars. On the way I spoke to the king's Arikar, who goes about, and is required to make a report every day to the king of whatever he sees extraordinary. Tell the king, said I, that you saw me, and that I declare to great and small, that they ought to turn from vain idols to the living God; and that from my heart I wish the king would set others in this respect a good example. Good, good, said he, I will tell him so.

The Bramins sat by the river in different rows. As I approached, one said, Give something to the Bramins. Well, said I, give me a useful word of advice first; instruct me in what relates to my well-being, and then I will give you something gladly. Another Bramin said,—That is our advice, that if you give money to the Bramins you shall prosper. Is that all? replied I; do you know nothing more than that? I then copiously explained the doctrines of the glory of the great God, and our obligation to glorify, love, and serve him only as

God ;—our shocking ingratitude and disobedience towards him ;—the one way of becoming reconciled to God ;—the holiness and blessedness which we shall experience in that way, &c. Men and women approached and listened in silence. The Bramins afterwards strongly commended the doctrines, and the hearers testified their satisfaction.

Farther on sat six other Bramins, with their books ; before them was another book on which were laid flowers, as well as the money which had been presented to them by those who had heard them read. I approached and asked, what instruction they would impart to me. If you teach any thing good, I added, I embrace it. One said, Give the Bramins money, and it shall go well with you. Another said, That which is not inscribed on the forehead, man learns not. The third said, As man comes from his mother's womb, so departs he. The fourth, Go, only go, there is a great man, speak to him. I said, Conduct me to him. You often say, Here is a wise man, and there ; but you will not point him out that we may prove him. I implored them to look to the main thing, and to turn to the living God.

Farther on I sat down under a shady tree. The river was skirted with verdant shrubs as with a border, all looked fresh and green after the abundant rain,

and the heart was quite exhilarated by the view of God's lovely creation. Many Heathens approached. One said, What you were teaching yonder is right and good. Upon which I declared to them the counsel of God, and testified to them that we must all, in a short time, appear before the Judge of all flesh, to lay before him an account of what we have done ; and that they would rue it everlastingly if they rejected the truth. A young man said, I will hear the truth.

In the afternoon, I spoke at the entrance of the fort, where they surrounded and listened to me, as long as I continued speaking. Oh that God would yet give them a truly obedient heart ! On the way home, a Mahometan came and very frankly said, The people talk of you very strangely, asserting that you come here to draw the people over to your religion. I said, The people say right. I wish I could persuade them all to turn to the living God. So, said he, then you yourself avow that to be your object !

On the 17th of October, I commenced a Preparation with a Romish person, and a heathen woman. Both these people had made known to the Catechist some time before, how willing they were to be instructed in the Evangelical Doctrines. As I knew not how long I might remain here, I resolved, with a view methodically to instruct not only these two persons, but also

other Christians who ordinarily attended, to occupy myself with them daily.

After the Preparation, I instructed the Captain's children in the doctrines of Christ, as well as in reading and singing. He is our host, and provides for the accommodation of our bodies ; gratitude therefore requires that we should attend to his children in spiritual things, and engage in their instruction with more than ordinary concern.

The 18th of October was the day appointed for the public conference which the Romish Padre was to hold with me. I went, accompanied by the two Helpers, after previous prayer to God. The rules by which we were both to bind ourselves were these : (1) To do every thing in love and without heat. (2) To make the Word of God alone the judge in the dispute. (3) To allow all that should be advanced on either side to be taken down by a capable scribe, so that at the expiration of the conference, the whole might be reviewed. These three rules were proposed by me ; and the members of the Romish congregation had nothing to urge in objection, though, whether the Romish Padre would be satisfied with them, they could not decide. At eight o'clock in the morning, we arrived. Many of the Romish persuasion were assembled. They received me, but not with much courtesy. At length, they collected together

opposite the church, where I expounded to the members present many beautiful passages, as Matt. v. 1—10., John xiv. 6., 2 Cor. iv. 1., 1 Tim. 4—6., Matt. ii. 28. One of their chief persons said, You speak as if one need never sin any more.

At length, at eleven o'clock, a messenger arrived from the Romish Padre, with a message that he would not come, for he did not consider it to be necessary. The Romish were somewhat moved at his having broken his word on the subject, after having promised them that he would appear without fail. I again enforced the truth on their hearts, implored them to trust in the Word of God and become obedient to it, and so took leave of them. One of the Helpers remained behind with them, an old friend having requested him to eat something with him, when he represented much to them out of God's Word.

On the 19th of Oct. being Friday, I discoursed in the morning, from Tim. ii. 4, 5. first to the Tamul Christians, and afterwards to the Portuguese. In the afternoon I went round the fort, speaking to the Heathen until I became fatigued.

Saturday, Oct. 20th. I waited during the morning, because it was expected that I should be called into the fort, which however was not the case.

In the afternoon, I preached Christ and his merits to

the Mahometans. They were tolerably quiet, and during my address to them many Heathens approached. We sat down on the ground, while they sat or stood around as if they had the greatest desire to hear. The great doctrines of creation, redemption through Christ, and the way of repentance and faith were explained to them, and with prayer and exhortation impressed upon their hearts. They outwardly approved it all. Some however murmured that I came every day and testified so publicly against the being of their idols.

On Sunday, Oct. 21st. I preached in the morning to the Tamuls, and afterwards to the Portuguese; in the afternoon to the Germans on Matt. ix. 1. on the faith of the paralytic, who laying aside all human help, turned to the Lord Christ, and was richly blessed.

Towards evening I repaired again to the fort, where the Heathens, as usual, approached, and were particularly attentive. When they now commended every thing, I supplicated them to break through, assuring them of certain victory, provided they would persevere. A young man said, Is all then which our forefathers instituted, vain?—Returning home after this, many Romish persons drew near, to whom I recapitulated the principal topics of the sermon of to-day, especially the comforting words of the Lord with which he comforted

the sick of the palsy : Son be of good cheer, thy sins are forgiven thee.

Two Mahometans accompanied us, and said, The people are fond of you. This gave rise to a conversation as to the way in which sinful men may attain to the grace of God and the forgiveness of their sins.

Oct. 22nd, I went out early to the river, Near the river was a pagoda, where grew a beautiful and shady tree. I seated myself beneath it, and asked the Heathens who came near, what the pagoda was for, and to whose glory it was erected? Who the idol was, what he had accomplished, and what his wife was called? When they had quietly replied to all, I said to them, All you have now said relative to the idols, clearly shows, that he was a poor, dying, and withal very vicious man; and therefore you grievously sin against yourselves in appropriating the glory which pertains to the true God, to a sinful creature. After this, the supremacy of God, as well as the deep corruption of men, the unutterable love of God in sending a Saviour, and the way to obtain a participation of this wonderful grace of God, were pointed out. One of them said, It is our fate to be Heathens, and therefore a favourable season must come before we can get free from it. Can you call that fate, I said, which you yourselves acknowledge

to be evil, and yet persist therein, against better knowledge and against conscience? Will GOD, to whom you and I must render an account, accept that as a suitable reason or excuse? Will you not bewail it for ever, that you waste the period of grace? It is the fear of men which holds you all in bondage.—To the last assertion they assented.

In the afternoon, I had a conference with many people adjoining the fort. They all listened attentively. An animated young Heathen said, Shew me God so that I may behold him, and I will be your disciple. I said, You talk like a sick person, who desires health without a physician. There is a way true and revealed by God himself, by which man arrives at the vision of God. That way is denominated true poverty of spirit, patience, meekness, hungering and thirsting after righteousness, &c. This was all explained, and, afterwards, the young man was questioned, whether this deterred him. But the way seemed to him to be too difficult.

As evening approached, and I was about to depart, a man of respectability sent to me out of the fort, requesting me to wait a little, as he was desirous of speaking with me. He came rather late, and then we discoursed about the Christian doctrines, as well as Heathenism and its soul-destroying nature. He heard in silence.

The Lord's Prayer, which I paraphrastically explained to him, pleased him.

Oct. 23rd, I repaired to the river, where the Bramins, during thirty days, read the History of Ram. I spoke first to a Bramin who was known to me, but he referred me to a conference with a learned person who stood opposite. The latter had his book in his hand, and a great number of hearers around him. In this conference, he was modest, and listened to all I propounded to him concerning the knowledge of God and ourselves; true repentance; the Mediator and Redeemer from sin, Jesus; living faith in Him; and likewise concerning the righteous fruits of faith. They then conducted me to a rest-house in the vicinity, where there was to be an eminent learned Pandaram, who promised to become my disciple, provided I could convince him. When he perceived me, he seized me by the hand, expressed his satisfaction on seeing me, promised to obey the truth on obtaining conviction of it, and bade me be seated. On the wall were inscribed several Tamul verses, which he read over to me. The substance of them was much to this purpose: Our forefathers taught us to celebrate such and such ceremonies, and are dead. He who can confer immortality, is the true Priest. I said, Would you be immortal? The right blessed immortality you may obtain. He explained that he was desirous of such an

immortality only, by means of which he should be obnoxious to no sickness, or pain, or death; and be able (he used the identical expression) to take a voyage in the moon at any time according to his inclination. First, said I, be concerned how you, as a poor sinful man, may become reconciled to God. I know of no sins, he replied, and expect a more exalted instruction from you. I perceive, said I, that you are full of imaginations; the knowledge of yourself is the most necessary thing to you at present; and not how you may be able to travel in the moon. He then began to speak in Portuguese, and said, You know that people have accounted Christ Jesus to be a foolish person. I begged him to humble himself before God, and not injure himself and others by his vain caprices. He said, he would dispute with me before the king. (Here he again spoke Tamul). I said, There are above fifty people present, and among them Pandarams and Bramins. Mention what you have to say here. But he would not take this advice, nor hear any more, so I left him. According to all appearance he is a disguised Papist.

A Mahometan inquired frequently concerning the Lord Jesus, what he taught and effected; and at length said, It all amounts to this: Do good and avoid evil. We said, Christianity *alone* points out the way of obtaining freedom from the sins we have already com-

mitted, and imparts power to do the good enjoined upon us.

On the 24th of Oct. I went to the fort, and spoke with the numerous assembled Heathen. A Bramin came forward with the question prepared beforehand, Whether it was right to kill cattle. I said, Inquire first of all, that which is more important, how we may be converted and happy. He insisted however on his question, and after I had answered it, said, You have at last with patience given me an answer, but I waited a good while for it. But a Mahratta took him up, and said, You have questioned the Padre about slaughtering cattle, and now I will ask something of you: Is it right, that you Bramins rob us of our pay? The Bramin said, What have you to say to that? You know very well the injustice that reigns here. When we steal, you should catch us in the fact. I appeased the Mahratta, and began to speak of divine things.

Oct. 26th, I preached to the Tamul, and then to the Portuguese Christians, on the right nature of genuine heart-repentance.

In the afternoon, I went out to speak to the Heathens. The poor Heathens heard a word about God and the Lord Christ, and when towards evening I was about to depart, they said, Stay a little longer still.

I was called in to a sick heathen woman, who had

already, as far as her debility permitted, been instructed by the Catechist. It being apprehended that her debility would increase, I was requested to baptize her. I proved her knowledge, exhorted her to know aright her guilt by sin, and believingly to apprehend Christ, the only Redeemer from sins. She returned satisfactory answers to the more necessary questions, declared before all the Heathens present, that she entirely gave herself up to God, and sought grace from him through Christ. I prayed with her, and baptized her in the name of God. She was named Pattiaj (Faithful). The Catechist will continue to visit her diligently, in order to confirm her in faith.

On the 27th of Oct. I was occupied in the forenoon in instructing the Catechumens, and also the Captain's children. In the afternoon, I spoke with the Heathens, indeed with several groupes of them. A Bramin enquired how God was called. The divine attributes were explained to him, and he was admonished to hallow his glorious name. Soon afterwards a Bramin went into the fort-ditch, with the intention probably of washing. A crocodile came upon him before he was aware, and seized hold of his robe, but the poor man got away trembling from the cruel beast.

As evening drew near, a Romish person came to us, who reads the Word of God, and has some conviction

of the truth. He begged that the Catechist might often visit him, and explain to him a portion of the Word of God. The Romish people are at present in motion, and say, that if one of us would abide at Tanjore, many would give place to the truth. May God yet guide us to do all after his counsel!

On the 28th of Oct. I preached as usual to the Malabars, Portuguese, and Germans. After the afternoon's discourse, I went round the village, and visited both the healthy and the sick. To many of the Romish was the word of the Gospel announced. They listened in quietness to it all. One young man said, If one of you reside here continually, many will attend. He was admonished to be faithful to what was now imparted to him, because that was the way to obtain more.

Oct. 30th, in the afternoon, I delivered a discourse to the Christians on the words of our Lord, (Matt. xxviii.) "All power is given unto me in heaven and earth, therefore, go and teach all nations, &c." At the close of the discourse, I baptized the wife of a Christian, and received a Romish man, who had both been previously instructed. The Romish person is about twenty-two years of age, is able to read, and has attained a tolerable degree of knowledge by perusing the New Testament. His mind appeared to be sincere, but his wife has not hitherto evinced a disposition to turn to the

truth. The image-system of the Romish church is still too agreeable to her. It is to be hoped that she will suffer herself to be won by the intelligent instruction of her husband. The Romish people have such influence, that she has not once allowed herself to be seen. The young wife of the Christian, who was baptized, had already heard much from the Catechist. She had ever been remarkably attentive, and had spontaneously uttered prayers in the presence of an aged Christian widow. May God aid them for Christ's sake, so that both may be able to grow in the grace and knowledge of Christ !

In the afternoon, I visited the Romish in Rantakarpaleiam, in both the streets of which the gospel of Christ was yet once more tendered to their acceptance. They appeared to be affected, because I was now about to take my departure. May the gracious God impart to them his light and grace to the honest and joyful embracing of the truth !

On the 31st of Oct. I set out from Tanjore, the Catechist accompanying me as far as Tiruppanturutti. Here I turned into the garden of a Fakir or Mendicant-monk, which lay near the road, where the Lord Christ as the One Mediator and Surety was preached to several Mahometans. In the afternoon, I visited a considerable Heathen in that place, where the substance of the

salutary doctrines concerning God and Christ, of the plan of salvation, and of the unspeakable blessedness of those, who turn through Jesus Christ unto God, were somewhat copiously set forth. They all approved the doctrines.—I afterwards visited another inhabitant, calling upon him of my own accord, and found that the poor man had lost his speech. He had asserted that there was no one in the place able to compete with him in a promptitude to speak, or in debate. He is now constrained to be silent. We afterwards visited the few Christians in the village. In this place Christianity is not so prosperous. The Helper is not, it is evident, faithful in his office; besides which, he has a habit of speaking too harshly to the people.

The few Christians there were, were catechised at his house upon the Lord's Prayer; after which we prayed with them. The Catechist from Tanjore was present. Between these two teachers there is a great difference. Rayappen, the Tanjore Catechist, is meek, loves the Word of the Lord and walks thereby, and has moreover a longing to bring souls to the Lord Jesus, so that one with joy salutes him with, Hail! or Peace be with thee!

On Nov. 1, I arrived safe at Trichinapoly. The name of the Lord be praised for all his compassion and help! May he cause his word among the Heathens to run and be glorified!—Two of the Helpers had this

morning had a conference with the Romish. I returned from Tanjore about noon.

November 6th, I went round the fort. Some Mahometans who were seated in their mosque called me to them. They were very friendly, and even carried their courtesy to an extreme. Our conversation began upon the transitoriness of all things, and our consequent obligation to seek after a house not built by the hands of men. The question, which was next proposed, was how we might be able to obtain an entrance into that heavenly house, who are yet sinners. They allowed that all men were sinners, the Prophet not excepted ; in like manner that God is a merciful, and withal a righteous God. Therefore the doctrine of the mediatorial office of Jesus Christ was set forth before them, and that he by his sufferings and death had provided a full expiation, and thus merited for us the forgiveness of sins. How ! said one, is then the death of Christ the cause of the forgiveness of sins ? Truly, said I : as God is just, so he chastises the evil ; but as he is full of compassion, he has provided a Surety for us, and laid our stripes upon him. When he forgives us our sins now, he demonstrates not only his mercy, but his justice also.—One of them said, It is written in our Koran, that Jesus is not dead, but that, when the Jews came to seize him, he was snatched by God

into heaven. I replied, Your Koran may affirm that ; but the Gospel instructs us, that he really died, and on the third day, rose again. Does the Gospel say nothing of Mahomet? they asked. The Gospel, said I, tells us, that the Lord Jesus earnestly warns his own against false prophets ; and furnishes them with the signs by which to ascertain that they are false. These signs were explained and applied. But they would not allow themselves to be led any farther, but said, that we had the Gospel, and they had the Koran ; we might live according to the Gospel, but they would live according to the Koran.—Afterwards I visited the houses of several Christians, and exhorted those belonging to them to hearty prayer.

Three of the Helpers, at an early hour, visited a village at some distance, where they explained to many Heathens the abomination of Paganism, as well as the divine doctrines of the Word of God. The Heathens, after some contradiction, approved our doctrines, and said that they depended on the great pagoda at Tritchinapoly ; and if the head person of that pagoda were to come over to our doctrines, they would do so too. In the afternoon, two went round the fort, and two to Ureiur, at both which places, they commended to many the Word of God.

On Nov. 7th, two of the Helpers went several

miles into the country ; the remainder, with myself, visited the Heathen in a village called Biminaicken-Paleiam. First, the counsel of God was declared to some of the inhabitants in the front of their houses ; they all listened, but said at the close that they would advise with their friends, and with those who were older than they were ?—Opposite a little pagoda, the Word of salvation was also proclaimed to many Heathens ; but they manifested a degree of indifference.—At the end of the village, I addressed myself to some young persons, when many approached. They were all instructed, and intreated to embrace the season of their salvation ; they made fair promises.—At another place, a little groupe of Heathens were shewn the dreadful sins of idolatry, and solicited to yield to be reconciled to God. They admitted that the exhibition common at Sirengam of the most impure representations of the infamous actions of their idols, was a school of Satan.

In the same village, two of the Helpers visited several Romish families, and represented to them the fallacy and danger of the prevailing errors of the papal church, accompanied with many exhortations to give place to the truth. They acknowledged, said the Helpers, that they were led astray.

In the forenoon of Nov. 8th, I visited the hospital. Several sick persons promised for the future to yield

themselves to the Lord. May God mightily confirm them in their purpose! In the afternoon, I visited a village without the fort, called the Shepherd-village. I pointed a Mahometan mendicant-monk in few words to Jesus the Redeemer. In the village itself, many of the Shepherds were assembled in the rest-house. They listened to all that was set before them concerning God and the only Mediator between God and man. The Helper read much to them from a Tamul little book. After repeated exhortations to be obedient to the truth, I left them.

On Nov. 10th, I visited several Christian families in the city; where I had also opportunity to point out to many of the Romish the error of their ways. They listened in silence. To a heathen woman was lastly shewn the abomination of Heathenism, as well as the way to life revealed to us by God. She promised to take it into consideration.

On the 11th of Nov. two of the Helpers went round the city, and conferred with Heathens and Romish. The Romish said, that all our doctrines were very good, except that we did not worship the mother of God. The Helpers explained to them that we venerated her as a beatified, but not as a divine person.

On Nov. 12th, I went with one of the Helpers without the fort. We first accosted some stone-cutters, who were demolishing a rock which in the event of a

siege might prove injurious to the fort. They were somewhat obdurate, and said, We must work just as much as we do now, if we become Christians. Of heavenly and spiritual things, they appeared to be able to form little idea. At another spot also, Heathens were conferred with, and there were set before them, the majesty of the One true God; the deep and most evident depravity of men, together with the unhappiness resulting therefrom; the divine compassion in Christ, together with the divinely revealed way of attaining to complete salvation. The chief objection which they urged was couched in the question—Are then all Christians such holy people? To this an answer was given. The Helper read over to them Rom. i. 19. and explained to them what Heathenism was, and how shocking a sin it is, as well as the judgment consequent thereon.

At another place, several Christians and their children, who had some time previously been received into the Evangelical (or Lutheran) church from Popery, were exhorted to prayer and righteous Christianity. A Heathen seated himself by us and listened to all; upon which he was individually addressed.

On the 13th of Nov. two of the Helpers repaired to Ureir, where several Christians visited them. One of the Helpers went round the city with me. At many spots was the counsel of God made known to the poor

Heathens, especially opposite a pagoda, where a Bramin stood. He was asked, Who was worshipped in the pagoda, and what he knew about the idols? He replied, We do what we do, to procure a living. Many people now drawing near, a copious exposition was given of the truths essential to blessedness; and they were by many considerations besought not to condemn the salvation prepared and made known by God to them, as they would rue it afterwards for ever. Some of them commended what was said.

On the 14th, some of the Helpers went to the Romish who dwell between the two walls of the fort. Many of them assembled together, to whom they made known the pure Evangelical Doctrines; and warned them of the mystery of evil that is taught in Popery. Some answered meekly, others with acrimony. With two of the Helpers, I visited Puttur, which lies two English miles from the fort. Near a pagoda, two Heathens were amply instructed out of the Word of God; and the 17th chapter of the Acts was read over to them to that end, as well as the gospel concerning Christ. They listened in silence. Opposite a Bramin's house, the way of life was pointed out to two Bramins; but one of them spoke like one who knows nothing of God, and asks nothing of him.

The whole counsel of God concerning their salvation

was made known to many sales-people on the way to the fort. One point after another was successively explained to them; and they were earnestly exhorted not to allow themselves to be deterred from embracing the truth through worldly glory or shame. They desired to know the difference between us and the Papists; and allowed that the latter introduced a new Heathenism. May the gracious God yet send forth his light and his power, that blind and obdurate men may be convinced of the truth, and yield to be won thereby. At another place, some Heathens were engaged in play. This and drunkenness prevail greatly among all the castes. They were affectionately reprov'd, and directed to take thought for body and soul. The reproof was received by them in love; therefore the method of obtaining freedom from all sorrow was farther laid before them. At length they said, You stay! I would cheerfully stay, I said, many hours, could I thereby bring you to a better course.

On the 15th of Nov. I passed by the great Moorish mosque. The Moors fable that a celebrated mendicant monk, of the name of Natter, of extraordinary miraculous powers, lived here seven hundred years ago, and was interred in this mosque. Every day, and especially on Thursday afternoons, the Moors visit this temple, and pray, as they imagine, to God at the feet

of Fakir Natter. An overseer of this house told me, that the annual revenue of the temple was about two thousand guilders, on which the many families that reside therein are scarcely able to maintain themselves; and on that account they live in continual quarrelling. A word was addressed to him concerning the right way to obtain grace. Hard by is a village, of which most of the inhabitants are Papists, and which I visited with one of the Helpers. The crucified Jesus, together with all the salvation which he, and he alone, has merited for us, was declared to them. But they appeared unwilling to listen for any time. A woman said, You have not the mother : (meaning the Virgin Mary,) can a child be without a mother? Afterwards, when she was answered on this point, she said,—My husband hinders me from embracing your doctrines, and threatens to desert me if I do. I afterwards had a conversation with two Mahometans, both very zealous followers of Mahomet. One of them was born in Turkey; resided two years in Persia, and lastly at Bagdat; whence he came to this country. He spoke Persian with great perspicuity and fluency. Good works were much extolled by him. In proof of the great use of good works, he cited one of the Persian fables, according to which a man lay in hell, and endured great torment, but finally obtained again grace and forgiveness from

God. When he was questioned how and by what means he had been delivered from hell, he answered that he had formerly erected a house for the convenience of travellers; and a weary traveller having once been refreshed and invigorated beneath the shadow of that house, had addressed the following prayer to God: O God, forgive the builder of this house his sins. Accordingly God shewed him grace, as soon as "the shaft of his prayer (as it is expressed in Persic,) reached the line of hearing." You extol, I said, good works too highly. The ground of the forgiveness of our sins, is solely and alone the merit or satisfaction of the Lord Christ. I will not dispute much, because that is seldom of much service. And you have repeated to me a verse from the Persian. "He who disputes loses every time a drop of blood from his liver." But I will set before you the truth as it is revealed in the Gospel. Consider only who and what we are. We are sinners, and our desert is the wrath of God. Consider further the holy and righteous nature of God. If therefore we think on God and ourselves, it must follow either that we must ourselves endure our punishments, or else that One who is suitable and willing, should take on himself for us the punishment of sins. This Jesus Christ has done. He was suitable, because he himself knew no sin. His expiation, God has in mercy to us adopted.

and accepted ; and has clearly demonstrated this by his resurrection. He is now for us the foundation of all grace ; if you will not seek the forgiveness of sins in him, it follows that they must lie upon you, and you must suffer for them. But if you will turn to him, you may obtain grace and salvation. It was then explained to them how the doctrines of repentance, faith, and godliness, spring from this doctrine of the reconciliation of Christ. The old Turk was very still, and said at last, You have it so ; we, otherwise. But the other Mahometan said, Mahomet also taught, that Iman or Faith lies at the foundation of good works.

On Nov. 17th, I went to the river, where I had conversations with many Heathens in various places. A little village had again been built, though only a short time previous the former one had been demolished by the Nabob's order. Here I explained to many the way to blessedness. I did the same near the river. Several Bramins were present, and assented to almost all ; but there it rested. I afterwards went into a village lying on the river, where the way to peace was pointed out to the inhabitants. Worldly thoughts have entirely filled the hearts of these people. God help them !

Nov. 18th, I visited a Christian family in Ureiur, where Christ and unspeakable salvation were likewise

declared to a Romish person. Afterwards I turned to the Heathens, who were bewailing the death of a young woman. The last time I spoke to these poor people of Christianity, the person now deceased was there, and appeared to be very attentive. To the Heathens present, the counsel of God was at this time declared, and they were implored not to despise the season of salvation.

The Helpers have in like manner diligently visited the heathen villages. Many Romish persons especially, who had evidenced some inclination to the Evangelical Doctrines, have afforded them an opportunity to make known the treasure of the merits of Christ, and earnestly to exhort them really to free themselves from human ordinances, through which they would lose Christ and the great salvation that is in him. The poor people acknowledged that they were convinced of the abomination of popery, but were too fearful to confess and suffer for the truth.

The remaining part of the year has, for the most part, been occupied with those who were to attend the Holy Supper at the Christmas festival. A Preparation of three weeks' continuance was held with those who were about to enjoy this covenant-repast for the first time; though others also frequently attended. In the Tamul congregations, eighty persons, at two different

times, have received it; in the Portuguese congregation, ten; and in the English, twenty. In all the three congregations, the doctrine of the Holy Supper, and the blessing participated by worthy communicants, were often represented; and they were exhorted to a penitent and believing participation of it.

At the festival, the salvation-bringing birth of the Lord Jesus, together with the unutterable love of God, conspicuous therein to the poor human family fallen into sin, was explained; which may God follow with a real blessing!

On the last day of the year, I visited the Shepherd-village. A good number of them were collected in the rest-house. They all heard in silence what was set before them for their salvation. They said, that their idol Rengen would not allow them to receive the Christian doctrines. Your idol, I said, cannot hinder you; he is lifeless and powerless.

Now may the merciful God cordially adopt this blind nation, impart to them light and power to forsake this scandalous and pernicious Heathenism, and to turn to him the fountain of salvation! May he graciously forgive what we through sloth and insincerity have all sinned against him! May he attend his Word, when it is preached, with an abiding blessing to the praise of his glorious name! Amen.

CHRISTIAN FREDERICK SCHWARTZ.

To the Rev. Dr. Knapp.

Jan. 22, 1771.

YOUR valuable letter of Feb. 8, 1770, I have received safe, and praise God, who has appointed you for our instruction and consolation, in the room of that now glorified servant of God, the Rev. Consistorial Counsellor, Franck. May his goodness watch further over us, even as we hope in him ! May he mercifully grant, that his work may prosper in this land ; and that the divine Gospel, as the power of God able to save all who believe therein, may be confessed by many, and happily experienced to be such a means of grace.

As to information from this place, I shall at all times take care to let you know as fully as possible, the real state of our circumstances here ; as a son beseeching you to benefit us by your paternal intercessions, advice, and instructions. By the grace of God, I am resolved from my heart to follow how and where my Saviour may employ me.

I will first mention something concerning our circumstances here, and then reply to one or two points noticed by you.

Hitherto the gracious God has helped, preserved, and borne with me, and the Fellow-helpers of this nation. He guides his own in and out continually, with the hand of a mother: give our God the glory.

The Helpers are all well, and cheerfully promote the work of God. There are five of them. Devanesen (Theophilus) a quiet spirit, and his son Rayappen, who formerly was my servant, but who has so conducted himself by the grace of God, that I have appointed him schoolmaster; Soedtinaicken, a man fifty years of age, remarkably cheerful, and of a fine gift in conversing with all people; Ignasimuttu, thirty years of age, who is also willing to make known Christ; and lastly, Devasagayam (Gotthilf) who was engaged a short time ago, on account of his possessing a pious mind, and a fine talent for instruction. Each of them receives monthly two pagodas, which is little enough wherewith to maintain themselves and families. They are to me a real comfort, and every one of them has his peculiar and useful gift.

Last year I had for ten months, Heathens or Papists under instruction; one of them therefore remained with me, in order to prepare the Catechumens, and to go over with them the catechisation held by me from nine to ten o'clock. The others I send out into the villages far and near, for which they are always willing. In

the afternoons I take one with me, and make him read with the Heathens and Christians in my presence. The texts out of the New Testament they are often able happily to apply; and to point out to the Heathens the superiority of the Christian doctrine.

In the English school, forty children are instructed, over whom I have the superintendence. They are taught by two pious English soldiers, and catechised for an hour by me.

In the Malabar school, about thirty children are instructed. I have hitherto given them as a help, half a florin per month. In the forenoon, they are instructed in reading and in Christian knowledge. In the afternoons, they learn to knit, and are thus habituated to labour.

On Sundays and Fridays, the Tamul congregations meet, and I preach a sermon.

In the evening, when I return home from conversing with the Heathens, I hold evening-prayer with the English soldiers. This God has made a blessing to them. A chapter from the New Testament is read, some verses expounded, and a direction given to them into practical Christianity. Many attend this evening-prayer; and twenty of them have for some time bound themselves to be devoted to the Lord. These have on Sundays, after public service, a special prayer-meeting

in which they, in their own words, pour out their hearts before God.

Among Heathens and Papists, there has appeared outwardly a conviction, that their way is not the right way to life. We trust that the gracious God will yet cause conviction to visit many with power. His is the kingdom, the power, and the glory. His also shall be all the praise, if he help us.

In February and March of the last year, I visited my brethren in Madras, Cuddalore, and Tranquebar, as well as the country congregations. What you remark concerning the country congregations is highly necessary. A Missionary should be constantly going to and fro among them. The Christians would then be more courageous, and the Catechists more diligent in the fulfilment of their office. To the Heathens, the design of God, concerning their salvation, would also be better known. Willing of themselves, the Catechists become quite languid, when they are entirely left alone; but when a Missionary is often with them, they acquire more courage. Herein may God graciously help us!

In October, I visited Tanjore for three weeks. I took with me the lively Catechist Soedtinaicken, who was there born and brought up. We laboured daily both morning and afternoon among the Heathens and Christians. A stir arose among the Papists. They

wanted me to hold a conference on religion with the Romish Padre; to which I assented. But when I arrived at the place appointed, and the Romish father was called for, he declined. This was not pleasing to the Romish people; therefore many said that if one of us would reside at Tanjore, numbers would turn to the truth.

As the king once desired that I would settle there, it might be well to try it for one or two years. Who knows whether the hand of God might not be with us, and many be freed from their misery?

Had I a colleague here, I might travel for some months. But the weakness of the people is so great, that if any thing be done in Tanjore, a Missionary must be constantly resident there. They would not regard it with satisfaction, should he go to and fro into the country of another. I have mentioned the subject of a colleague to the Honourable Society. May God in his grace for Christ's sake turn all things to the praise of his name!

CHRISTIAN FREDERICK SCHWARTZ.

To the Rev. Dr. Knapp.

Feb. 18, 1772.

To your paternal letter I have already replied in my last. I will now briefly detail the present circumstances of the work.

First, I praise the divine compassion, which has so paternally preserved me and the native Helpers, and which in every danger has so mightily protected us. Of this, two days ago, I had a remarkable example. On Feb. 14, this place was visited by a memorable judgment from God. The powder magazine blew up, and killed a number of poor men, who thought of nothing less than of death. Ah Lord God! how holy and just art thou! But who thinketh thereon, and who feareth thy wrath? A multitude of small shot fell into the room next me. I sat near the window, and though all was dashing to pieces, and the air was filled with stones and bullets, the most gracious God preserved me. His name be glorified!

2. The six Helpers have, through God's grace, cheerfully assisted me, and laboured among both Chris-

tians and Heathens according to the grace given them of God; which I mention to the praise of the divine goodness.

3. Through the heart-changing power of God, many have been added. We have also during the last year, remarked more of the work of God in the hearts of the Catechumens, which has stirred us up cheerfully to persevere. The Lord strengthen us daily in faith, love, and hope, that we may go on from strength to strength, and zealously promote his work in humility of heart and in dependence on his blessing!

4. Both the schools are still continued. The number of the children is the same as mentioned in my last letter.

5. Among the English soldiers, the blessing of God has been remarkably evident. A good number assemble together for prayer and meditation on the Holy Word, and prove the integrity and soundness of their faith by their daily walk. The greater number indeed are lamentably corrupt, and it is no wonder if God let loose his judgments upon them.

6. Among the Heathens who present themselves to us, we have perceived somewhat more attention. The Lord be gracious, and by his Spirit quicken these dry bones! It is his work; he only can and will do it. It

is an unspeakable mercy, when he makes use of poor worms as instruments in this great work.

7. According to my little knowledge and experience hitherto, sincere Catechists and School-masters are the greatest blessings in this work, and an evident sign of the divine goodness and complacency over us. The Helpers here have during the last month made known the word of the Lord by two and two at some distance from Trichinapoly. In more than one place, the people have said, that many families would be induced to embrace the Gospel, if Catechists and Teachers resided among them. The harvest is great, but the labourers are few.

8. Especially have the Catholics at Tanjore wished that one of us, together with some Catechists, were settled there. From my heart, I would gladly go there, had I a Helper here. But it is lamentable to desert a congregation a short time after their formation, particularly when they begin to grow numerous. Besides which, for these two years I have daily had people in a course of preparation for Holy Baptism, whom I could not put off. May the gracious God direct all things to the glory of his holy name! The whole employment and labour among the Heathens and Christians become daily of more importance to me, and I may with truth say that few

hours remain to me for the study and meditation of God's word.

9. In what manner the rupture between the Nabob and the king of Tanjore has been terminated, my brethren will already have apprised you. I was at the time at Tanjore, and was involved in unspeakable trouble. For I was informed, the king was desirous of employing me in writing to the Nabob and the English, which I could in no wise do with a good conscience, because on both sides truth was made light of. Had I however absolutely refused to mingle in these worldly quarrels, I should have given offence and should certainly have been regarded as his enemy. Therefore it appears to me, that I have to praise the divine goodness which has preserved me from such circumstances.

10. The Roman Catholics have for these four months past shewn themselves very hostile. As through the goodness of God, some families have yielded to be stirred up to embrace the Gospel, and have thereupon courageously confessed Christ; this has so vexed them, that they furiously assaulted one of the Catechists who was declaring Christ and the salvation in him to a sick Catholic, and beat him so long that he was left for dead. This happened early on Sunday. I was not able on account of public divine service to see him before twelve o'clock at noon, and then, as soon as he

was bled, he became sensible. The Nabob promised to punish these murderous people, and some were imprisoned ; but it is well known that by means of a fine or rather present which they offered, they were set at liberty. Meanwhile this behaviour has rendered them quite abominable in the eyes of the Heathens. Indeed many of the Catholics are ashamed of this scandalous action, and give themselves more concern to obtain the knowledge of the truth. May the gracious God compassionate these poor blind people, and give them grace to discern the ground and method of salvation, and sincerely to embrace it to the saving of their souls!

*A Short Account of the Work of the Lord in
Tritchinapoly; 1771.*

Psalm xcvi. 2, 3. “ Sing unto the Lord ; bless his name ; show forth his salvation from day to day ; declare his glory among the Heathen, his wonders among all people.”

By the mercy of our Father reconciled in Christ, the counsel of God, and especially the salvation which has been earned for us by Christ, and which with such love is made known to us in the gospel, have been abundantly declared in this district to the Heathen throughout the year. Nor, as we confidently hope, has this blessed message remained without some good effect.

The native Catechists who have joined themselves with me to serve in the Gospel, are now six: Devanesen is the eldest; Soedtinaicken, Ignasimuttu, Devasagayam, Rayappen (or Peter), and Nyanapragasam, (Spiritual light). All the six are in their measure useful, though the gifts which the Lord has imparted to them are various. And notwithstanding their weakness and infirmities, they are willing both to learn and embrace the Gospel more and more themselves, as well

as to announce it to others. They read God's Word every day, more particularly the New Testament, which they always have with them when they go out among the Heathen. Their occupation consists in daily making known to Heathens and Christians the Word of the Lord. They always go out two and two together to some village allotted to them. One of them instructs the school-children in the forenoon ; in the afternoon, we all go out to three different places, and invite the Heathen, as well as the Romish and Mahometans, to the kingdom of God. I have also sometimes despatched two of them to places situated at some distance.

In January, I went together with a Catechist to Coviladi, a Tanjore village, where we had an excellent opportunity of making known to the Heathens the name of God and of Jesus Christ. Happening to hear the name of Michael, I concluded that the man must be a Romish Christian, and therefore fully explained the departure of the Romish church from the pure Gospel. He afterwards came to Trichinapoly to a Romish feast, which was understood to be celebrated in honour of Xavier. He visited me. To all that was proposed to him from the Word of God he listened with great calmness. Christ, the sole and perfect fountain of forgiveness, grace, power, and eternal life, was more especially made known to him. Instead of attending the

feast, he went quietly home, but requested us to visit him and his friends, and about forty Romish families. Before our Catechist went thither, he and his brother had sounded the other Romish Christians. But when the Catechists, whom I soon sent, arrived, they found audience among the Heathens, but the Romish spoke of stabbing and hewing them down. The poor man was in such terror, that he told the Catechist for that time to go away. When therefore they had preached the Word of God to many Heathens, they returned.

Similar excursions have been made by them to all the districts around Tritchinapoly, during which they remarked, that the Heathens generally listened with more quietness and steadiness than the Romish, who are easily irritated and provoked to revile and blaspheme. Many of the Heathens have requested that the Catechist would come oftener. May God give his Word more free and extensive course!

With regard to the congregation, the increase this year has, through divine goodness, been greater than in the year preceding, there having been in all *one hundred and forty* persons added, namely ninety-nine Heathens and Romish, and fifteen children born in the congregation. During the whole year, with the exception of a few days, I have had Præparandi or Catechumens, in whose presence, from eight to eleven

o'clock, the Catechism has been partly rehearsed, and partly explained by me ; and afterwards gone over by one of the Catechists. Among the Catechumens many have caused us joy ; and many, as may be easily imagined, been occasions of sorrow.

The first Preparation was attended by the young Pandaram before mentioned (*) who, at his baptism, received the name of Nyanapragasam. To me and all the Catechists, he has been a real joy. His desire after the Word of God, and truly sincere love of prayer, as well as his faithful love to his neighbours manifested in cheerfully imparting of the little he possesses, have been clearly evinced to us all. A Captain who is ill, told me that he heard him pray every night about twelve o'clock for an hour together, a custom which he has since in his simplicity continued. Some months ago, when many Madura people were here, about a hundred of them assailed and reviled him in the public streets, because being of so good a caste, he had forsaken the law of his parents, and turned to Christianity ; nay it is said that they handled him with some roughness. But he allowed himself to engage in no long dispute with them ; but testified that their circumstances in Heathenism were very melancholy ; and that, if they turned not to the Lord Jesus, they would all be lost.

* Vide p. 192.

To an admonition that he should have declared to them the will of God more fully, he replied, that—they were not quiet, but shouted one to another. He has “salt in himself,” and yet lives in peace with every one.

A married woman who in Holy Baptism received the name of Anna, furnished unequivocal proofs of the sincerity of her heart. She intreated the Helpers to repeat prayers to her often at her house, and thus desiring the sincere milk of the Gospel, she attained to a fine knowledge. Since her baptism she has been diligent in exercising prayer, and has gone on in a Christian course. She was visited with illness after her baptism, which at first appeared strange to her, because, as she said, in her heathen state, she had always been well. But the explanation of the article of the Cross satisfied her. She is now the wife of a serjeant. Her husband has nothing against her quiet Christian walk, and indeed is much pleased with her deportment, although he himself manifests no particular earnestness in Christianity.

This year our aged Schinappen, one of the first Christians at this place, whom dear brother Kohlhoff instructed, had the satisfaction of seeing all his brethren with their families in the Preparation. He had often spoken to them, and, as they complain, not seldom with too much sharpness. They have made him and us wait a long time, but at length one family after another has

come over to us. Only one brother who resided at Sirengam, and who gave a willing ear to the truths of the Gospel, died before he received full instruction. But as it is said, he often called upon the Lord Christ, to forgive him his sins, and to make him blessed. He had been baptized in his youth by the Romish.

In April, a Romish family of eight persons came here, who had already for several years evinced an inclination to the Evangelical Doctrines. The second son, a young man of quick parts, had an office in the church under the Romish Padre, and held his father back a considerable time from embracing the truth. At length they came. The one who had before opposed the greatest obstacles to the whole family, *discovered from the very commencement the greatest zeal*. He had learned to read a little, which he now applied himself to perfect, so that in a few months he was able to read the whole New Testament. He attended the prayer-hour morning and evening, paid particular attention to every thing, and inquired when there was any thing he did not comprehend. He frankly avowed the truth before Heathens and Romish, as far as he had apprehended it. When we went forth in the afternoon, he was accustomed frequently to accompany us. His New Testament he carried *under his arm*. The Heathens throughout all Tritchinapoly and the villages around, knew him well,

and often asked him, What are you doing here?—when he was accustomed to reply, I have hitherto sat in darkness, but now the light of truth comes forth upon me:—at which they marvelled. Among the Romish it created an excitement quite remarkable; very many began to inquire after the truth. The Catechists were quite stirred up on this occasion, and preached the Gospel of Christ with greater cheerfulness and courage. In all the streets of Tritchinapoly and in the circumjacent villages the Word of God was read and preached morning and evening. This vexed the enemy; many therefore began to oppose themselves. The Romish Padre several times sent after the family. This young man who had previously been very intimate with the Padre, told him, that he had never before read or known the Word of God: but that now God had opened his eyes, he would not let it go, nor barter it for fables. The Padre, on this, said to his Catechist, Let him go, he is now become very wise. The Romish Padre then engaged the relatives of the same family to try what they could effect. Three or more of them came almost every day, and were usually brought to me. The salutary doctrines of Christ were set before them, and the soul-destroying declension to Popery distinctly explained, when the majority of those sent acknowledged that the idolatry of the Romish church was evident, only that it

was too dangerous for them to separate from the Romish church, because the number was so great. When the Padre saw that this did not avail, a collection was set on foot among the Romish, amounting to about fifty rupees or florins, which some of the chief members tendered to the family under Preparation. At last, when all this money would not do, they were excommunicated, and placed under the ban of the Pope. The members of the Romish church were also sharply interdicted from having any fellowship with them; and (which shews the wrath of these people) the Heathens were requested to withhold from them all the duties of affection. Under these circumstances, we diligently laboured to instruct them in the nature of the kingdom of the cross, and to lead them into Christian humility. Again and again did this treatment, so displeasing to the flesh, grieve the father and mother. But the sons, especially the second, earnestly besought them not to allow themselves to be moved. When the Romish at any time saw any of the family, there was no end to their blasphemies. Through divine goodness however, the family was strengthened to endure all with patience, in the hope that out of these sorrows much good would ensue. After some months, many of the Romish conceived the idea that the family must have found something better with

us, since all their outrages had no effect in detaching them from the Evangelical Doctrines.

In May, another young man was received by baptism into our Evangelical Church. He received the name of Solomon. His parents are weavers, and live at Porreiar near Tranquebar. He had had frequent intercourse with a Christian at Porreiar, and had thus imbibed some inclination to the Christian doctrines. Reading and writing he had never learned. But as he possessed a ready mind, we assisted him, in addition to the daily instruction, in learning to read, in consequence of which he was every day at my house at morning and evening-prayer. He listened to the instruction in a calm spirit, daily increased in knowledge, and inspired us with hope also that the instruction was not without fruit in his heart. But his parents were ill content that he should forsake Heathenism. His aged father came to Tritchinapoly on account of it. We admonished the son, that he ought to evince all filial respect for his father, which he did. The father chid him, that he should turn to the Christian doctrines when he was aware what opprobrium he must expect from the Heathens; when in so doing he must never more see his relations, brother-in-laws and sisters; and must resign a young woman who had been affianced to him as his bride. *The son fell at the feet of his aged father, and humbly*

implored him not to draw him back again into Heathenism, &c. This took place quite privately. Afterwards both came to me. We pointed out to the aged father the blessedness of true Christians, and the unspeakable misery connected with Heathenism; and we exhorted him to turn to the living God. We further convinced him that the son had come to us willingly, and that it was free to him either honestly to embrace Christianity or to relinquish it; only that it was impossible for me or the Catechist to recommend him to turn back to Heathenism and destruction. Here said I, stands your son, ask him what he is minded to do in this momentous affair. By force we neither can nor will detain him. The son was questioned, and replied in a meek manner, that—He would honour his parents as before, but could not resolve to go back again to Heathenism. The father was calm, and listened attentively to all that was further proposed to him concerning the way to life; but once again spoke to his son on the subject of the marriage, telling him that all was settled to complete the nuptials the following month. The son said that he would gladly espouse the young person, if her relations would give her to him as a Christian; but that if they chose to withdraw her on account of his Christianity, *he would not resign Christianity for the sake of a wife.* If that be thy purpose, said the father, I do not desire to constrain

thee. He begged me diligently to watch over his son and thoroughly instruct him; and then parted from us in peace. However before the young man was baptized, his elder brother arriving took up the affair with warmth, and wanted to conduct him back to Porreiar. He expected to detach his brother from us by angry words and gestures. The young man, agreeably to our recommendation, did not permit himself to be betrayed into anger, but endeavoured to pacify his elder brother by love and kind expostulations. We all likewise admonished him frequently and fully, till at length he acknowledged that he had done wrong in endeavouring to withdraw his brother from the good way. He further assured us that he would intreat his parents to consent that they might all devote themselves to God. He remained with us several days, frequently conversed with the Catechists, and observed the manner in which the worship of God is conducted among us. During his stay, his brother was baptized, and received the name of Solomon. The elder brother afterwards called him only by his Christian name, appeared to be satisfied, and making many good promises, returned.

Several other families have come to us, of which the occasion was the following: Two brothers, horrible deceivers, gave out that their gods frequently took possession of them, when they used frightful gestures,

uttered unintelligible expressions, and made most shocking contortions of body. The neighbouring people were terrified, and promised money; namely, that the gods might depart in amity, and not slay them. One of our Catechists who occasionally witnessed this juggling, chid the impostors with such severity, that they began to speak quite intelligibly. When the poor people saw this, and were delivered from the fear of the devil (as they thought it), they came to us and placed themselves under instruction. Their children now learn in the school, and they themselves attend the worship of God diligently, are often visited and instructed by us, and led forward to real Christianity.

Another Heathen of what is called the higher caste, was one morning addressed by a Catechist, and exhorted to Christianity; and appearing to be docile, he sent him to me while I was instructing other Præparandi. He consented to remain awhile with us and attend instruction. While so engaged, the merchants who have their booth not far from the church, often advised him not to embrace Christian Doctrines, and promised to afford him some secular assistance. He did not permit himself to be deceived by them. His mind is disposed to goodness, but he is not yet established in it. He had previously been accountant over some small villages; but will now be hardly treated in his avocations by

the Heathens. But God who cares for the birds, will not desert him. The cross which a Christian must take on himself in imitation of his Saviour, was frequently explained to him. He promised with sincerity to follow the Truth and was baptized. He is named Paramananden or Heavenly-Joy. Other Heathens have attended in whom the seed of the Word promises to be powerful and operative. May the gracious God continue with them, and cause his work in their hearts to be established to the praise of his own Name!

There are now in the Tamul school, twenty-six children. Several boys as well as girls, after receiving the necessary instruction have been dismissed. In the English school, there learn at present fifty children, who are taught reading, writing, and accounts, by two Christian soldiers. I hold a catechisation with them four times a week. To some of the children, the instruction is blessed; but the greater part have gone on unrestrained, and have seen too much evil. Ten of the children who attend the English school are gratuitously supported, and a monthly collection is made in the church for that purpose.

In many sick persons, the work of God has been very distinct. A Portuguese woman who had been brought up in the school at Tranquebar, and had here married a German, behaved during her stay in a very Christian, hum-

ble, God-fearing, peaceable manner. Her modest quiet deportment was evident to many. After the birth of a little son, she became weak and sickly, but as she was on her feet for some months, it was expected that she would recover. However her debility increased till she could no longer suckle her infant. One or other of the married women was requested to take care of the child, which was done ; but it pined away until the Lord received it to the heavenly joys. The mother survived it a few days, and then followed her child. When the Holy Supper was dispensed to her during her sickness, she was childlike and humble. Her deportment, so serious, patient, and removed from murmuring and complaint, edified me much. Now she is at rest in the Lord.

An Englishman who had led a profligate life, began to forsake his evil way, attended prayer diligently, and gave evidences of a change. After a month had elapsed he was visited with a severe illness. His mind was painfully tried. He deplored his past life, humbled himself, prayed to the Lord, but remained in fear and doubt. The sincere soldiers visited him, and comforted him out of God's Word. He said to me, I had just begun to give my heart to the Lord, and had even thoughts of partaking of the Holy Supper the next time with the others. But now God seems to be taking me

away in the midst of my days, before my mind has come aright to rest. Never having taken the Holy Supper, I wish if possible I may yet partake of it in the hospital. I instructed him as to its real nature, design, and blessing, and promised to administer it to him. It took place in the presence of many sick persons, and in a very solemn manner. The afflicted man prayed, and said, I will now compose myself, and notwithstanding the state of my health, refrain from anxiety. The physician had before given him over, and had ceased to administer to him any medicine. When I visited him again the day after, the sickness and great debility were as before, but I remarked a considerable difference in his eyes. On the Saturday, (the day on which I especially visit the sick,) when I entered, the physician said to me, it seems as if the sick man will recover, although from his bowels having been so severely affected, it appeared almost impossible. He gradually recovered, and now goes on in Christianity courageously.

Another soldier, also an Englishman, devoted himself to the Lord, and walked in his ways during several years. There was a manliness in his whole deportment. The Gospel of Christ was precious to him, and produced a settled peace and manly courage in his heart. This year he became sick. The society of God-fearing

soldiers visited him diligently. His heart appeared to be quite fixed. He longed for the Holy Supper which was administered to him to his edification. Some hours before his death, I visited him and found him in a blessed disposition of heart, "My sins," said he, "are forgiven me of God for Christ's sake ;—my heart has rest and peace ;—I look with complacency to a blessed eternity ;—the enemy has no power over me. I would not exchange with the king of England. O the poor world ! that it would but reflect what a blessed thing Christianity is ! The people of the world think that a little outward show is enough, &c." And then turning to me, he said, "And I thank you, my friend, for having made Jesus Christ known unto me." At last he repeated several times that beautiful prayer, "Into thy hands I commit my spirit, thou hast redeemed me, thou God of truth."

The last soldier, an old Irishman, whom we called OLD JAMES, died about a month ago ; an ancient servant of Christ, who kept his heart with all diligence. He frequently deplored during his days of health that he was troubled with evil thoughts, which hindered his prayers. The very ungodly acknowledged that he was a *Christian*. He was in the habit of retiring alone in the night to prayer. Prayer was one of his chief employments. He stuttered when he read ; but when he

prayed it was scarcely perceptible. On Saturdays and Sundays the God-fearing soldiers have a prayer-hour in one of my rooms, where they read and afterwards pray together. This aged man was a blessed member of this society. During his illness he prayed diligently. The last time I saw him at the hospital, he said that he had no particular pain, but only a general uneasiness. Well, I said, James, you have nothing to object, should the Lord Jesus call you home. Nothing, nothing, he replied with a smiling countenance. We prayed with him. The following night he departed.

With regard to the Heathens in this district, there are many, I may well say thousands, that listen to the Word of God almost with joy, approve it much, reject Heathenism as a thing of nought, and would gladly place themselves under instruction were not the *cross* connected with it. The Heathens cannot now indeed inflict any gross injury on the Christians here. To revile, blaspheme, expel them from their society, and injure them in their labour and business, is almost all that they are able to accomplish. But even this is quite intolerable to this poor people. Almost daily we hear them say, that if the number were greater it would become easier to them. This very day a merchant said to me, after listening to a detailed account of Christianity: " Truly this Heathenism is nothing at all; but if ten

evil stand on one side, and on the other one good man, you will find that the greater number will attach themselves to the ten. This respect to the *many*, is quite general." A Bramin was standing near, and spoke very intelligently. I said, Hearken, Bramin; if I come to a dying man, and relate to him many inapplicable histories, what will it avail him? But if I come bringing some restorative medicine, will not that be unspeakably needful and serviceable? Or, if I shall attempt to relieve with fables a man imprisoned for a heavy debt, will that liberate him? But let me inform him of a benevolent person able and willing to pay his debt, will not that be a gladdening message? Christianity assures you of both. It discovers to you a Helper, Deliverer, and divine Surety, who can and will blot out the guilt of your sins; a Saviour who can make you secure and happy. He said, In truth it is so. When we departed he followed us. Another Bramin who was busy with some idol-gods, erecting for them a mound of earth, said to the Catechist who was with us, You have plagued us enough already, why do you bring the Priest down upon our heads? A young Pandaram listened very attentively, and when at length he was asked what he was resolved to do, whether he would give place to the Truth or die in Heathenism, he replied, Let it stand over for the present, &c. Were we to address

the Heathen in an angry and cutting manner, it would be just as if we were to throw sand in a man's eyes, and then exhort him to see with distinctness and accuracy. But addressing them in love and meekness, or when overhearing some evil speech, we graft on it a representation of Christianity in its loveliness, they usually listen with attention and reflection. The harvest is great, but the labourers few.

The Moors or Mahometans are quite intoxicated with doctrines so pleasant to the flesh. They believe that if they commit ever so many sins, and yet at last reverently remember Mahomet, he will be their intercessor and secure them from the wrath of God. The Christian religion is a thorn in their eyes, and this, because no one save Jesus Christ is therein set forth as Helper and Saviour. The saying, No one cometh to the Father but by me,—they cannot brook. This text is inscribed in the Persian language in fair gold-letters on one of the walls of the church. God grant that it may be written and made effectual in all hearts, by the Holy Ghost! The Mahometan haughtiness and wrath are great. Only a few days ago a principal Moor saw the Catechist and said, The Nabob is very angry with you because you go and preach in all the streets. Cannot you stay at your church-place, and wait for the people to come to you?

The Romish, when they oppose the Truth, are able to contend with no other weapons than lies and blasphemy. At one time it was said, "The Protestants, (or according to their phrase, the Heretics) have no baptism, no Supper, no mother of God, no confession, in short, they have nothing at all." A Romish female thus expressed herself, The Evangelicals have the diamond, but the cloth in which it was wrapped, they reject. This year the Pater quarrelled with many members of his congregation; he caused some of them to be scourged at the church door, and they afterwards complained. The Pater addressed himself to those scandalous creatures of women who are maintained by the Europeans in a sinful manner, and endeavoured by their means to carry his cause. But these are lamentable means which not the Pater only, but many of the so-denominated Protestants have recourse to in furthering their scandalous designs. Should true Christianity break forth among the Europeans, the blessing to the Heathens would soon be distinctly visible, yea follow in the very footsteps of the former. The few soldiers who give themselves to the Lord, whose number is above thirty, have already proved in this respect a means of awakening to many Heathens. May God aid us for Christ's sake!

One word more. At Palamcottah, which is above

two hundred English miles from Trichinapoly, there resides a Christian of our congregation, Schayrimuttu, who having learned to read, reads the Word of God to the resident Romish and Heathens. And an English sergeant whose wife is a member of our congregation, has in a manner taken up the cause. A young Heathen accountant had heard the Truth with satisfaction. He was once here, listened to all that was represented to him from the Word of God in silence, and promised to place himself under farther instruction. The sergeant made him learn the five principal articles of the catechism, and then baptized him. It grieved me that he should have baptized the young man before he had attained a distinct knowledge of Christianity. Besides such an inconsiderate step might prove injurious both to the Heathens and Roman Catholics. May God mercifully avert all evil!

In regard to the present circumstances of the country, they are memorable in more than one respect. At the commencement of this year, the king of Tanjore engaged himself in a war with the Marraver country. It is the custom there, that not the son but the daughter (or he who marries the daughter) should follow in the succession. The widow of the deceased ruler has a son and daughter, and (the daughter being married) a son-in-law. The widow, contrary to long established usage,

was desirous of raising her son to the government. But the son-in-law considered that the right was his, grounded on the ancient custom before-mentioned. It is said that the son-in-law observed that his life was aimed at. He therefore fled, and sought aid from the king of Tanjore, promising to render service to him in return for the help afforded. These representations wrought on the heart of the king of Tanjore, and engaged him to assist. Accordingly he attended the Marraver lord with an army of ten thousand men, captured the fortified places, and compelled the widow to a compromise with her son-in-law. She acceded to his wishes because she had no alternative, but solicited the Nabob to whom she paid an annual tribute to act as her protector, to chastise the king of Tanjore who is himself the Nabob's tributary. The Nabob, who had ever looked towards that land with envious eyes, was delighted with any pretence against Tanjore, and applied himself by these and other considerations to excite the English against it. He gained his end. The English marched against Tanjore with an army of ten thousand regular troops besides the country militia. The king of Tanjore behaved with great humility, promised to pay the tribute and other expences, and begged for peace in vain. It is said that the strongest argument for not entering into any negotiations of peace with him is this, that the Tanjore

land is so beautiful, fruitful, wealthy, and populous a country, that the Nabob will have it. But of this it does not belong to my office, nor is it my intention to judge. Tanjore is now besieged. Hitherto it has been the principal seat of Heathenism in Coromandel, and has greatly impeded Christianity and the free exercise of it, especially among the higher castes. Without doubt, God will bring down the haughtiness of the idol-priests by the severity of the present war, and open a free course to his Word. May he have mercy on the king and on the whole country, for Christ's sake! Amen.

CHRISTIAN FREDERICK SCHWARTZ.

*Extract from the Rev. C. F. Schwartz's Account of
the Year commencing Oct. 1771, to Oct. 1772.*

Hitherto hath the Lord helped us. Ascribe glory to God.

During this year, I have with the Helpers employed myself in daily making known the Word of God, and especially the super-abounding precious Doctrine of the One Mediator between God and man. In previous years, hardly any thing was to be heard but approbation and commendation of the Doctrines. But since the

gracious God has brought over to us several families of the higher castes, as they are called, many, especially the Romish, have openly opposed, blaspheming, and when this did not avail, threatening to make use of violence. They have even instigated the Heathen to repel the Helpers from their villages and streets, that they might no longer be able to make known the Word of God. The Helpers have been often encouraged not to regard their blasphemies and threats, but to declare the Word of the Lord without shrinking, in certain assurance that His hand would be with them. They have likewise been earnestly admonished not to use the weapons of the enemy, but much more, after the example of the Lord Christ and his Apostles, to oppose to gainsayers humility and meekness, which they have diligently attended to, and thereby obtained many triumphs. But when, with all the blasphemies with which the Romish endeavoured to render us odious to the Heathen, they did not attain their object, they endeavoured by violence to do injury to the work of the Lord.

It happened that a near relation of one of the Helpers whose name is Nyanapragasam arrived here from the country, and soon experienced a fatal attack of the small pox. He solicited the Helper and his mother to nurse him in his sickness, which they willingly did. The

sick man was a Papist, but very ignorant, on which account the Helper, besides nursing his body, often read to him from the Word of God, and particularly exhorted him to turn with all his sins to the Mediator and Surety of the human family. The sick man expressed himself much satisfied, and gratefully accepted the instruction. In about five days he died. During his illness none of the Romish Catechists had inquired after him; but as soon as he was dead, they came to bury him. The Helper said nothing against it, but, as a near relative, desired leave to follow the corpse. Some of the Romish said, You shall not join the funeral procession, because you are a Heretic. The Helper said, When your Catechist comes, I will ask him; and if he be against it, I will go away. The Romish Catechist arrived, and the Helper inquired whether he might not be permitted to follow the corpse of his near relation? What, answered the former, do you take so great a liberty as to go with us? He drew his slipper from his foot, and beat the Helper; on which about twenty Papists assaulted him, and beat him so long that he swooned. They then dragged him by the hair through the streets, and left him prostrate in the house of a Heathen. This occurred on Sunday as early as seven o'clock, and at some distance from my house. When I had finished public worship with the Tamuls, that is

about ten o'clock, the circumstance was communicated to me. From ten to twelve o'clock, I preached to the English, after which I went with an English physician to the poor and almost murdered Helper. When we arrived, he was unable to speak or move. After losing blood, however, his chest, where he had received most injury, again heaved. When the case was made known to the commanding officer, he caused the Romish Catechist and three others, who had been particularly active in this murderous occurrence, to be imprisoned. The Nabob's son put them into his own prison, and promised to examine into the affair. The Romish delivered in a written complaint, that we every where addressed them on account of religion, compelled Heathens and Romish to embrace our Doctrines, and persuaded the Mahometans to do the same. The last point touched the Nabob's son. When I arrived, the two eldest sons of the Nabob were together. The eldest, who has nothing to do with the government here, said, Padre, I hear you bring many over to the Christian Doctrines. Will you receive me too? And what Doctrine will you first preach to me? The first Doctrine, I said, to which I would heartily exhort you, is true repentance. Ah, said he, I commit sins, and acknowledge it too, and promise to do better; but when the temptation recurs, I commit the same sins. That, I

said, shows that you do not truly repent. To true repentance pertains a hatred, an earnest hatred, of all that is contrary to the commands of God. When a man acknowledges and feels his sins with grief before God, he must also turn believingly to the Mediator and Surety of the human family Jesus Christ, whereby for the sake of the vicarious sufferings of Christ, he obtains not only the forgiveness of his sins, but also power to overcome them. He said, The doctrine of a Surety through whom we may obtain grace, does not please me at all, for it opens a door and an entrance to all sin; and that is really the reason why the Europeans here are so wicked. I replied, that the doctrine of the vicarious sufferings of Christ, whereby he has merited for us the pardon of sin, filled men, when it was duly understood and laid to heart, with a cordial hatred against all sin. Man then learns first, what an abomination sin is, and how much it cost the precious Surety to redeem us. It is essential besides to understand what true faith in Christ is, and that with it the love of sin cannot consist, &c.—The younger son of the Nabob, who in Trichinopoly supplies his father's place, said to his elder brother that he could not say that the doctrine of the Surety and Mediator of men allured to a continuance in sin. At the same time, he did not engage in dispute, but believed that the keeping of God's commandment is the chief thing

that man is to impose upon himself.—Some of our Helpers were called in. The eldest son said to Soedtin-aicken, Would not you rather be a Mussulman? Is it right to eat swine's flesh? The Helper said, that every creature of God is good, and not to be despised, if it be received with thanksgiving. The Nabob afterwards ordered his chief servants to hear both sides. When he observed however that the ill-treated Helper was entirely innocent; and that on the other side, there were presents offered, it was said that he would defer it for the present; and this he continued to promise until we became weary of his promising, and he unmindful of its fulfilment.

Two of the Helpers were somewhat displeased at my not prosecuting the cause further. I said, My friends, I have, as I think, prosecuted it enough, and am well content that it has fallen out as it has. Had the blood-thirsty Papists been publicly punished, they would, though without reason, have denounced us as persecutors among the poor ignorant multitude, and extolled those who were punished as martyrs. But now many among them are convinced that their behaviour is wicked and contrary to the Word of God. And before others, members of the congregation and catechumens, you have both very earnestly represented that whosoever will follow after the Lord Christ must take up his cross.

When something of this has shewn itself, will you be the first to yield? Be comforted; it will all turn out better, even in the way of the Cross, than you think. And having confirmed ourselves with many beautiful texts and examples, we went out comforted, and again preached repentance towards God and faith in the Lord Jesus Christ. The two however whom the treatment which their brother had endured had not well pleased from the first, pointed out to the Romish with great zeal, what Popery is, that it is not only contrary to the glory of the Lord Christ, as the perfect Saviour, and consequently to faith in him; but that its nature is anti-christian, inasmuch as it is destructive of love to men, and leads to hatred, bitterness, and murder. But the Helper who had been ill-treated by the Romish, conducted himself excellently; prayed fervently; and, as soon as he was cured, went forth again and preached the Word of God in the cities and villages.

From that time, the Romish Pater interdicted the members of the Popish Church, not only from the least fellowship with our people, but even from discharging the duties of humanity. He finally sent letters to every place, in which more particularly the family whose son had been ill-used were pointed out as objects of hatred. The wrath of these men is a fire. Under these circumstances we have supplicated the Lord to grant us hu-

mility, meekness, and patient perseverance; and we confide in his goodness that he will cause all to issue in the enlargement of his kingdom. Many Romish and Heathen families were not ill-disposed towards the Truth at the time when this occurred; but when they perceived that they should incur the hatred of many by embracing the Gospel, they held back, and would wait for a more convenient season. Many up to this time have acknowledged and avowed almost daily that the Doctrine is holy and good; but that the hatred which is thereby incurred is dreadful.

We have this year not only preached the Word of God in the fort and circumjacent villages, but have made frequent journies to remote places, of which I will introduce some brief notice. At the commencement of the year, I despatched two of the Helpers, Rayappen and Nyanapragasam towards the south, in which excursion, they made known to many Heathens and Papists the counsel of God in our salvation. At Vailogom, a Heathen received them into his house, where they read much that evening. The Heathens who resided in the neighbourhood frequently approached, and willingly listened to the instruction given; and one of the shepherd-caste begged them to permit him to go to the Romish Pater, and ask permission to bring them to him. They followed the man, but the Pater would not allow them to be admitted.

In Lembaleikudy, a Papist listened with interest to the Gospel of Christ, and solicited the Helpers to come again. One of the Heathen begging-monks whom they were about to address, denied that there was a heaven or a hell: Water, he said, passes to nothing; fire consumes itself; and man will also return to his nothingness. After fifteen days they returned.

The same Helpers in another excursion remained for three days at Rannenmuttonpatta. The meaning of this name is that it is the place where the celebrated robber Mutton resided; and it appeared that his brethren are still living. The Helpers laboured diligently among them during the whole three days, instructing them concerning the one true God, &c. &c. When they expounded the Ten Commandments to the inhabitants of the place, they wondered it should be a sin to steal! A near relative of a Christian of our congregation resides among them, and it was for his sake chiefly that the Helpers undertook the journey. When therefore the inhabitants remarked that the Helpers sought to persuade this relation to turn Christian, they attempted in every way to dissuade him from it. The reasons they employed were taken from their mode of life. What! said they, if you stay with us, you are able to provide something for yourself!—There are in this village about one hundred and fifty houses and

families. They assemble together in the evening, and concert how and in what places they may conveniently rob. Every month they go out two or three times for this purpose, and what they steal is divided among them.

On another occasion, Rayappen and Tairianaden went to Culattur. This is the place where Tairianaden had been Pusari or Priest, and where he had formerly erected a school and a small pagoda. Having heretofore confirmed them in Heathenism, he would now fain bring them to the Truth. Both the Helpers made known with diligence to the Heathens the divine Doctrines of our salvation; and read much from the New Testament. Not far distant, at Seneiacudi, dwells a near relative of Tairianaden, who resides among them as Pusari. This man, with his son and brother, was diligent in his inquiries, on which account the Helpers remained with him four days. His son can read with facility, and therefore received a Christian book, which he sedulously perused. They laid aside their Heathen practices, and promised to place themselves under full instruction. But as they could not leave their agricultural labours, they requested that I would visit, instruct, and baptize them. The Helpers wishing to pay for the food they had partaken of during four days, he would not accept any recompence.

When the Helpers returned, and with joy related

what a blessed motion there was among the inhabitants of that place, I sent off two other Helpers who were to make known my willingness to visit them immediately. The Helpers were kindly received. Ayen-Perumal, who is Priest among them, and who more particularly is inclined to Christianity, listened with complacency, and also read the Word of God himself. He went to Cullattur to confer with the other inhabitants. On his return he would neither hear nor read any further, and charged his son to restore to the Helpers the book he had received from them. They civilly addressed him, but he remained mute, and would engage in nothing. We afterwards found that two Romish persons from Tritchinapoly had been there, and by their blasphemies occasioned this interruption.

After this, I sent Devanesen, the senior Catechist, and Sattianaden, the youngest Helper, to Ratchaterumale, which lies westward of Tritchinapoly. It is a village of sixty houses, has a pagoda on a hill, the inhabitants are all Christians, and many among them are relatives of Sattianaden. To Devanesen the Catechist they are courteous; but treat Sattianaden with great rudeness, have reviled him severely, and menaced him with bonds and imprisonment. He said that he had not done any harm; that he had forsaken idols, which from their very nature were no gods, but a work of

mens' hands, and had given himself to the One true God who had created heaven and earth; that he was sure, if they would hear with patience, they would judge differently of it. What! said they, have you already become so wise? Will you teach us? If the Priest had not sent the Catechist with you, we would have put you in chains and bonds. Sattianaden's mother-in-law particularly gave full vent to blasphemy. When he would have soothed her, she said, that she needed no other god;—she had a whole basket-full of gods. As often as the Catechist was present, they spoke with a little more modesty: as, that they had a God, Siven, whom they would not forsake:—that the Romish had images and feasts as well as they. And you, said they, have nothing of the kind. The Catechist and Sattianaden humbled themselves before them, and related to them among others the history of Noah, and the cause of the deluge. On a subsequent day, their behaviour was much more tractable. Poor Sattianaden's wife, who is still a Heathen, was with her mother. The Catechist meekly besought her not to withhold his wife from the husband. They made excuses, that the wife could not accompany him at present, but should follow afterwards; that they pitied the poor wife very much. From this somewhat angry scene, the Helpers departed to another rather populous place,

where they testified against Heathenism, and exhorted the inhabitants to the worship of the One God, announcing likewise the sweet doctrines of the Gospel, and the way to life established by a holy God. Many, particularly of the merchants, strongly commended it all; avowing at the same time that the keeping of this law is too severe.—After some time I again despatched two Helpers to the former place. The Heathens behaved with more mildness than before, and even permitted Sattianaden's wife to follow; not however without lamenting that her husband had become a Christian, and that she was in danger of gradually following his example.

After this, I sent two Helpers northward, where, in numerous villages and other places, they made known to Heathens and Papists the counsel of God. Paramananden, a Christian belonging to the congregation in this place, has conducted himself better among his relations than we had imagined. His knowledge was but feeble; but he reads diligently to the Heathen, and explains it a little to them as far as he himself understands. May God assist him further!—The Helpers have recorded the most remarkable of their conversations; but to have introduced extracts would have carried this to an undue length.

The 14th of February was a day of fear and judg-

ment on which the holy and just God visited this sinful, and in many respects Sodom-resembling place, with fire and brimstone; for at three o'clock in the afternoon a great powder-magazine exploded, precipitating numbers in an instant into eternity, besides wounding others. The whole street was covered with stones and with men prostrated beneath them. The magazine which had been constructed by the Heathen of former times, was of very massive stones. These being hurled over the city, were the chief cause of the mischief. In the magazine, there was not only a quantity of powder, but a multitude of shells and cartridges that descended like rain. In this judgment, the sparing hand of God preserved me, the Helpers, and the school-children, and the members of the congregation. In the midst of trouble Thou thinkest on mercy! Praised and adored be the mercy of God in Christ! May he grant that this gracious deliverance may excite in all a confidence in his goodness, and the most sincere gratitude. Amen.

In March, I travelled with three of the Helpers to Tanjore. In the palace were the king's brother and all his servants and generals, to whom I declared, by desire, the principal topics of the Christian Doctrines: as,—the creation, and how we may therein discern the glory and majesty of God, and be excited to a worship worthy of the great God; whence I took occasion to

represent Heathenism and the adoration of lifeless images or of deceased wicked men, as totally opposed to the glory and supremacy of God, and consequently as highly sinful. I then referred them to the deeply corrupt nature of men, and thence led them to the necessity of a divine redemption, and declared the Gospel of the Saviour of the world. Lastly I pointed them to the divine Order in which we must concur if we design to become partakers of the grace, salvation, and blessing of God. I besought them all to lay it to heart, and give the glory to God. They detained me among them till the evening, and expecting the king to come, allowed me to speak as long as I was disposed. They afterwards asked several questions, concerning the misunderstanding with the English and the war with them which had arisen half a year ago. The king did not come, and they therefore dismissed me. The next day, I was called in again at about ten o'clock in the morning. I was conducted beneath a shady tree which stood in the court before the king's chamber. Before I was aware, the king came to me holding a yellow umbrella. At first I did not recognize him. When I saw him two years before, he was a robust young man, now he was very thin. I made a low salam to him. He said, Pater, I want to speak with you privately, and he went with me into a detached square. But we

had been scarcely together a few minutes when the Great Bramin, (whom we might call the court-chaplain,) joined us. The king prostrated himself on his face before him. Not far off was an elevated seat furnished with a matrass and a cushion to recline upon. The Bramin went and seated himself, while the king stood before him with folded arms as before a god. The king gave me a sign to address the Bramin; and the Bramin himself said to me, through the intervention of a servant who stood near him, that having heard that I had yesterday delivered a sermon in the palace on the Christian religion he wished me to repeat it. I did so, and directed him to the supremacy of the Creator and Preserver of all things, and to the worship worthy of him; controverted the adoration of images and departed men; led him to the depravity of mankind, set before him the mercy of God in Christ, and exhorted him to seek after his salvation in the way of repentance and faith. He remained perfectly silent, and the king said I might withdraw a little.—In the mean time they played at a game which they call the Feast of Cupid, when they sprinkle themselves with a red dye. I witnessed nothing of it, but I perceived it on their clothes. Food was afterwards brought to me, of which I partook a little. During the time I was eating, the king stood by me, and asked much of God, of the souls of men, of true repentance, and whether we might repeat

the sins which in repentance we lament. I showed him that genuine repentance consists especially in a hatred of all sins, which hatred resists their resumption. I was also asked at his desire, what I thought of the sin of drunkenness. I perceived where this tended, he being much given to that sin. I therefore made a needful protest against it.

The king designing to marry the daughter of the European Captain Berg to another European Captain who had newly entered his service, ordered the Captain to me in order to be examined in Christianity. Both the bridegroom and bride were instructed for fourteen days, and afterwards received the Holy Supper. During the interval the Helpers with myself diligently preached the Word of God within and without the Fort. After both persons were in some degree instructed, the day for the nuptials was fixed. The king desired that it might take place in his palace, to which I had nothing to object. We came together in the palace towards evening. In front of the king's chamber, and under the open sky, a table was set, opposite which cushions were laid upon the earth. I stood with the Helpers over against a chamber in which were the king's wives. They could see us and hear every thing; but we could not see them, because the light in their chamber was extinguished. The king and all his chief servants stood around us. I had with me two Helpers and a Schoolmaster. We

commenced with a hymn, prayed, and then I preached on the institution of the marriage state, how the first married pair had been constituted when God instituted marriage, and consequently what the duties of the man and woman were ; when the sins opposed to the duty were shewn out of God's Word, and their abomination in the view of God was demonstrated. I then blessed the marriage pair, and again concluded with a prayer and hymn. The Catechist, who is of what is called the higher caste, was asked whether he were a Christian, to which he replied with modesty and propriety. Afterwards the king spoke to me. He said, I might speak Persian, but he spoke Hindostanee. I then requested him to give us a place to erect a prayer-house. He was silent for a short time ; at length he said, You want a place for a church, good : you may confirm those who already are Christians ; but you must draw none of my people to you. I said, that the Word of God reveals the only way to life ; and it were to be wished that all might walk in it. He was silent. We then returned home.

I had a few under Preparation for Holy Baptism. Besides this employment, I daily preached the Word of God with the Helpers both morning and afternoon. Many within and without the fort willingly heard, and frequently expressed their conviction. It did not please the Bramins however quite so well. One of them said

once at the door, There is now nothing but speaking and reading the true Law : wherever one comes, it is full of it.—Many also came and conferred with us privately about the way to life. But fear is very powerful here. The poor people think and say too that it is impossible publicly to profess Christianity as long as the Bramins possess so much power. But with God nothing is impossible.

The king has spoken with me five times. Once when I humbly besought him to give his poor heart to God, he said, Pater, it is not so easy as you suppose it. I assured him that through the power of God it is both possible and easy. He himself is afraid of suffering the least thing to be remarked in him. Yea, the wicked people often publicly affirm that they will remove him out of the way. And these threats are brought to his ears by such as outwardly represent themselves to be faithful servants. It is difficult to judge of these people, because they are so full of dissimulation. At the same time, the king's object for causing me to be so often called was a political one. He was desirous in fact that I should consent to be employed as a mediator between him and the English in order to revive their drooping friendship. Now this in and of itself would not be sinful ; but it is a dangerous thing to engage in such things with a people who are so attached to lying, and this I distinctly avowed.

to them. The king said, Pater, I have confidence in you, because you do not care for money. But his servants wished I might have nothing to do with the affair, because their injustice in many respects would be thereby discovered. And thus it passed off, for which God be praised, so that I had no occasion to declare fully my averseness to the employment.

On this occasion I remained at Tanjore a month; and soon afterwards for another month. One morning I was seated near the burial-place of the kings of this country, and had a great concourse of men around me, with whom I spoke of Christianity and the blessings connected with it. We were all sociable. But two of the king's servants came and spoke most harshly, insulted and menaced, but passed by us without farther interference. Not far off were two of my Helpers, conversing of Christianity with many in a Heathen school. When the officers descried the two Helpers, they fell upon them, beat them, took away from them the two Tamul New Testaments, and abused them with many words. The two Helpers said, that they were not ashamed of the ill-treatment inflicted on them, because it was done to them for the sake of God and his Word; and that they were not angry with the two officers who did it, because the Word of God taught them, to love and bless their enemies who cursed them. Whether

these officers had been prompted to it, or whether they were concealed Papists, as others think, I cannot with certainty affirm. The occurrence was soon generally known. Meanwhile we acted as if it had not happened to us, and preached the same afternoon and following day as we had done before, relying on the good hand of God, that all would turn out in the best manner. The books were soon after returned to us. At the same time we distinctly saw that if the Word of God were to take root in Tanjore, it would not be without the cross. May the compassionate God cause light to break forth in this frightfully dark region!

After having again preached the Word of God daily for a month, we returned to Tritchinapoly, in the hope that God would not permit his Word, which we had preached in weakness, to remain without fruit. During the last month, dear brother Mr. Gericke resided here in Tritchinapoly, and fulfilled all the labours in my stead.

I have besides held Preparations with Heathens and Papists almost the whole year through, in which God, according to the power of his goodness, has given us to witness much that was joyful, to the strengthening of our faith and the comfort of our hearts, in the midst of all the sorrows which we have daily to witness. I will introduce some instances of both.

In the beginning of the year there visited us one of those called Saints of the merchant caste, who avowed that he was fully convinced of the truth of the Christian religion. He heard the instruction and testified much satisfaction with it. But his heart was not right. His wife was a very intelligent, but an ailing person. She had an asthma, which often appeared ready to suffocate her. She intreated to be baptized;—for my husband, she said, is so used to run about with the begging-monks, that I fear he will not remain faithful. In these circuits he has been so well supplied with opium, that it is difficult for him entirely to refrain from it.—As the poor woman said, so it followed. He was stumbled at many things according to his own account, at the sufferings and death of the Saviour, and thought that such a one, who was dead, could not succour him. Many representations were made to him, but he remained of the same mind; for in fact it was his covetous and voluptuous disposition which found no pasture among us, that was the cause of his hanging back. When he perceived the poor woman's desire after Christianity, he treated her harshly, and even beat her, and so withdrew.

We had a similar melancholy example in a Bramin. I found him sitting by the river, and when I conversed with him on the fundamental truths of Christianity, and

represented to him the abomination of Heathenism, he avowed himself willing to embrace the doctrines of the Gospel. He heard and diligently read for himself the Word of God. Morning and evening he came to prayer in my room with a little boy of ten years of age. The child learned surprisingly, and answered in the church so boldly that we were astonished. He had moreover, a voice of a clearness unusual among the Malabars. He sung, one might almost say, like a nightingale. All went on well; but when the Malabars and Bramins heard that these people had placed themselves under instruction, they began to insult and blaspheme. The Bramin and his boy were unmoved: but the Bramin's wife could not endure it. She once lamented bitterly that she was publicly insulted. I comforted her with many words, which appeared to cleave to her heart; but when there was no cessation of the blasphemy, and she dared not suffer herself to be seen in the street, she became exhausted and harassed, and teased the Bramin until at length he listened to her. They said that they would take a journey to call on their aged mother, but we all well perceived what was the design of the journey. The Bramin begged his wife in my presence to waive the thought of it, but she resisted till he departed with her. With respect to sorrowful examples, this will suffice, though I could introduce many more.

God, who is rich in mercy, shows his children not only works of judgment, at which blind men, because they will not see, willfully stumble; but he shows them also the works of his benignity, grace, and compassion, in order to comfort them in their sorrow, and inspire them with courage cheerfully to promote his work, in certain assurance that their labour will not be in vain in him: of which I will introduce some examples. In the beginning of the year, a young man of the higher caste came to us who had been Pusari or Priest among the Heathen. We watched over him for two years, and he felt the power of divine truths, promised to deliberate upon all, and renounce Heathenism. But his connexions were very great; and as he had the superintendence of all the Heathen ceremonies in a small pagoda, he was looked up to, and after their manner, magnified. This hindered him from yielding, and often made us apprehensive that nothing would be made of him, but that he would prove only a poor conscience-smitten sinner persisting in Heathenism contrary to better knowledge. But when he entered into an engagement with the dubashes in the service of the Europeans, and they sent him to Mysore, we lost all hope. However we visited him, and troubled his conscience with the Word of God as often as we encountered him. Before we were aware, he came and by the grace of God broke at once

through every impediment. He daily heard the Word of God from us all. One said one thing to him, and another said another. The Helpers rejoiced over this sinner, who came to Jesus as the one mentioned Luke xv. 1. so that each of them wanted to assist him. He attended the prayer-hour daily, morning and evening. His friends scoffed and blasphemed. His wife would have nothing farther to do with him, but took their little son, and went to the place where her husband had before been Pusari. But under all these events he was in some degree comforted. In baptism, he received the name of Tairianaden (Constantine). About the time of his baptism, he was reminded of Nyanapragasam before alluded to, who was ill-treated by the Romish, but he spoke up with such vivacity among his exasperated friends, that they laid no hands on him. He will in a short time be very suitable as a Helper, as he possesses a good knowledge, with courage and joy to make known the Word of God. A year has elapsed since he was baptized, and his wife remains a Heathen. Some days ago, he brought her to me, when I conversed with her in a kind and serious manner on the first truths of Christianity, as also on the abomination and corruption of Heathenism. From me, she went to the Helper's house, where husband, wife, and children all exhorted her. Now, she said, I will renounce all Heathen

practices, meditate on God, and pray to him in my heart, but I cannot resolve to profess this Christianity yet, because the hatred of relations is so great. She had before been a Deist. God grant that she may soon bear the lovely cross of Christ humbly and patiently!

The second example which occasioned us much labour and likewise much joy, was a young man from the country. Arriving at Ureiur near the Fort, he was met by a Helper who conducted him to us. He remained with us several days, heard in silence, and avowed his conviction of the abomination of Heathenism. He then desired to go into the country, intending to return with his mother and his betrothed wife. After a few days he arrived with the mother, and they then placed themselves under instruction. Both were of a quiet, and, in the eyes of the world, of a moral disposition. The young man began to attend to reading, which he had before almost forgotten. At the evening prayer hour, (when we read a chapter of the New Testament, and when the Helpers inquire as to what is difficult to them,) he was very attentive. Besides the instruction received in the Preparation, he had to read over to himself frequently during the day, the chapter to be read at the evening hour of prayer, when he read it aloud before us all distinctly and without hesitation. By this daily exercise, he very soon learned to read. He

and his aged mother prayed most earnestly, and we all remarked with complacency that God was with the youth. He received the name of Sattianaden, or Possessor of the Truth. His friends and relations were ill-content. He after this went into the country to bring his wife and mother-in-law back with him. But this was attended with sorrow, for the wife came in much distress, would listen to nothing, and wept when she was addressed. The aged mother-in-law came likewise from a distance, but soon returned, for, said she, there is no standing it; every day there are twenty coming to me to converse about Christianity; this is not to be borne: and so she returned into the country. Our Sattianaden now learned the truth more and more; went forth and returned with the Helpers; carried my bag for me in my journeys very humbly; and showed his humility in little things. His brother-in-law came one day from the country, and set on him with so much wrath in public that the whole street was full. He would not enter the house, but insulted as he sat on the threshold. The Helpers wanted to set him right, but this proved ineffectual. After a day, the wrath of the man abated, and he became more sociable. He was civilly invited to attend the evening-prayer, which he did. We all conversed with him, and he acknowledged that he was in fault, promised that he would soon come with his wife,

and place himself under instruction ; confided to us his son, a dear little lamb, six years of age, to be instructed in the school ; and then returned to the country. Sattianaden I have received as an Helper, and he now goes forth in peace. Only I never send him forth alone, but in the society of an elder Helper, so that should he be roughly treated, which is no unusual case here, he may have some one with him to console him.

One other example I will mention. An aged inhabitant, above one hundred years of age, came to us from the north. He had once been a considerable person, but through war and other events he had lost his cattle. He placed himself under instruction, and considering his age, comprehended the doctrines tolerably well, and withal prayed heartily. Soon afterwards he became ill, when he earnestly intreated that he might not be allowed to die unbaptized, for, said he, I believe on Jesus Christ. In holy baptism he desired to be named Rayappen (Peter) because one of the younger Helpers to whom he was affectionately attached, was so called. He afterwards became better in body. Towards the rainy season, however, he suffered from a tumour that gradually wasted him. In his sickness he desired to be diligently read and prayed with. When I visited him the day before his departure, he said at last, Now Priest, I go to the kingdom of blessedness, and when

I arrive there, be diligent, that my wife, who is ninety years of age, may at length follow me. I visited him again the last day, but found him without consciousness. Soon after he expired, and, as an ancient father of a hundred years of age, and a child of God of a few months, he was honourably and in a Christian manner buried. His aged wife followed him, and wept a little over him. She was at the time under Preparation, and has hitherto delighted us all by her matron-like gravity, prayer, and quiet walk. Her white hair is as an ornament to her. She partakes of the spirit of those holy matrons of whom Paul and Peter write. This old mother is loved and esteemed by us all. She is now about to partake with us of the Holy Supper. May the Lord bring her children and relations also!

Herewith I close, and praise the merciful God for all the unmerited mercy, which he has shown to me and the eight Helpers during this whole year. May he according to the riches of his mercy, forgive wherein we have inwardly or outwardly, by act or omission, sinned; clothe us with the perfect righteousness of our Mediator Jesus Christ, anoint us with his Spirit, enlighten, strengthen, and bless us all, to the praise of his mercy, Amen.

CHRISTIAN FREDERICK SCHWARTZ.

*The Rev. C. F. Schwartz's Account of his Journey to
Hyder Ali at Seringapatam, in the year 1779.*

“ And of Zion it shall be said; this and that man was born in her, and the Highest himself shall establish her.” Psal. lxxxvii. 5.

About the time when I commenced building the church at Tanjore, I received a letter from General Munro, requesting me to repair to Madras; the Governor having something of importance to communicate to me. I undertook the journey, and calling upon Governor Rumbold, he opened the occasion of his having sent for me. He spoke nearly as follows:—It appears that Hyder Ali Khan entertains warlike designs. Now as we wish to know his views with certainty on this momentous subject, it has appeared to us that you would be the most suitable person to employ for that purpose. You can speak Hindostanee, and require in your discourses no interpreter; we are satisfied that you act impartially, and will not allow yourself to be bribed by any one; and you have it in your power to travel through the country without external pomp and show, and to remain unnoticed the whole journey, (a circumstance on which we calculate much) until you speak with Hydernaicken himself.

The whole proposal was very strange to me, and involved me in no little perplexity. I requested time for reflection, purposing to lay the case in retirement before God. It occurred to me immediately that the journey was one of danger, and that indeed in more than one respect. I reflected however with myself, that as the sole object of the journey was to preserve *peace*, (at least, it was so affirmed to me, and I then confidently believed it,) as I had nothing farther to do than to present Hyder's letter to him, and to answer upon some doubtful points;—as I was even charged, so soon as I perceived thoughts of peace in him, to signify to him that some chief Member of the Council would visit him, in order to bring the business more fully to a conclusion;—and lastly, as I should, in such a journey, have many and very rare opportunities, to preach the glorious Gospel of Christ;—I could not, on account of the danger, decline the undertaking. I therefore resolved, in the name of the Lord, to acquiesce in the proposal. The expences of the journey were given to me, and I travelled back in the first place to Tanjore and Trichinapoly, where, in the absence of Mr. Pohle, I preached to the Tamul and European congregations.

On July 5, 1779, I set out from Trichinapoly. On the way, I had many conversations. When I made known, in the presence of several Bramins, the glory of

God, and pointed out the honour due to Him, they said, Who lives thus in these evil times? I remained that night at Curuttaley, a very beautiful place, near the river Cavery. The aqueduct which conducts the water in a little stream southwards, is a very excellent one, and beneficial to the low south lands. In consequence of these sluices, the Nabob is enabled to reap the fields three times a year, as far as beyond Tritchinapoly. The Catechist Sattianaden, whom I had with me, read to the inhabitants, and to many attending Bramins, from the Tamul dialogues between a Christian and a Heathen.

On July 6, we halted at Cattaley, and explained to the attending Heathens the gracious counsel of God, relative to our salvation. An old man spoke of nothing but earthly things; the others were quiet. In the evening, I came to Caroor, which is Hyder's border fort, and lies about forty English miles from Tritchinapoly.

At Caroor, I met with Mr. Landsknecht, son of an aged man of Columbo, from whom I had received many obligations, having lodged many months in his house, and experienced from him and his many benefits. This young man had been in the best outward circumstances. His father had purchased an excellent house for him, and a yet more excellent garden. The garden was valued at eight thousand rix-dollars. It comprehended a great

number of trees, lemon-trees, large fields, and a river stored with fish, so that whole families might have maintained themselves upon it. All this was lost by one single act of self-will. A trifling request was refused him, and he was mortified. He went to Negapatam with a cargo, sold it to advantage, and allowed himself quickly to be persuaded to take up another, which he could not dispose of. He ran into debt; involved himself in hazardous speculations; was obliged on that account to withdraw from Madras, where he last resided; engaged in the service of Hyder, raised many recruits for him, and incurred debts in the hope that Hyder would repay him. Hyder appointed him a salary indeed, but deducted monthly more than one half, in order to liquidate his debts. He passed his life in sorrow, sighing over his self-will, and yet not in a disposition to renounce it. Hence he engaged in new speculations, which only added to his sorrow.—How many have I been acquainted with, who through their vehement self-will, have lost their prosperity, their lives, yea, and often, it is to be feared, their eternal salvation! Oh how should parents and teachers seek to inculcate on those intrusted to them, humility and the subjugation of their self-will!

At Caroor I abode a whole month, having to write to Hydernaicken and await his answer. I had always

however something to do. With young Mr. Landsknecht and his family I performed divine service. Some of his slaves, I instructed and baptized. In the place itself, I and the Catechist, Sattianaden declared to the Heathens the whole counsel of God relative to our salvation.

To the Overseer of the place, and the Banker, (the Shroff) I had an opportunity of making known the majesty of God,—the deep corruption of men,—the mighty Helper and Saviour,—as also the wise and gracious plan of repentance and faith in the Lord Jesus Christ. They listened attentively. A Bramin said, This is deep wisdom.

At another time, as I exhibited the divine Doctrines, and exhorted the Heathens by the river, to free themselves from soul-destroying Heathenism, a young man answered, that they ought not to forsake what their ancestors had instituted. He likewise said, Look at the water in the river,—will it take another colour? As little shall we change.

The Catechist speaking to the Heathens on one occasion a great deal about the creation,—the first men, how they corrupted their way and became Heathen,—and what the gracious God had effected for the good of men, to restore them to salvation and blessedness;—the answer given him was, that the Christian Doctrine is very good, but that it was very repugnant to them, to

receive it from the Europeans. Were it preached by the Bramins, it would be easier.

With the Romish I conferred much, and the Catechist much more. A youth of respectability perused the New Testament with the Catechist every day, and at length declared that he was willing to renounce Heathenism. The father of the young man noticed his son's love of the truth, and with a view to damp it, strictly forbade his reading any thing more with the Catechist.

Often was the street quite filled, when I preached to the Heathens, the doctrine of Christ. But the cross which is bound up with the assumption of Christianity, deterred many. A Bramin said, Well, there are many ways to heaven;—you have your ways, and we have ours.

On August 6th, I departed with the Catechist from Caroor. On the way, we spoke often and much with Heathen and Romish persons. At the first place, we discoursed with the Heathens almost the whole day. One said, It is all quite clear. “Why then do you not receive it?” The answers were: “Men are wilfully lost—There is besides much uneasiness connected with Christianity.”

On the 8th of August, we remained in Curumudi, whither Mr. Landsknecht repaired to us with his fa-

mily. Being Sunday, we edified ourselves from Luke xix. We were on the banks of the river Cavery, where beautiful trees render the shore very delightful. With many people, but particularly with a Pandaram, (a heathen monk) we had long discourses concerning God, the fall, the Redeemer of men, the plan of salvation, prayer, &c. The Pandaram said, We also pray to God. When he heard the resurrection spoken of, he said, What is this? Can the body also rise again?

On August 9th we came to Errode. Here we beheld the vestiges of the English army which some years ago encamped here, and captured the fort. A Modelier, or person of one of the highest castes, lamented the cruelty of a Bramin, who caused his brother to be scourged to death. He wished to go with us.

In the afternoon, we arrived at Bovany. This is an island, formed at this spot by the river Cavery, and highly revered by the Heathen. As we were to halt here for some time, I visited the inhabitants, inspected the pagoda, and the lovely spots near the river where the Bramins are accustomed to assemble. The streams flowing on each side, and the very lofty and shady trees, refresh the sight and spirits, much more than in Europe. Several Bramins pressed me to visit their houses, where I set before them the doctrine of Christ, explained the Lord's Prayer, and earnestly admonished

them to turn from darkness to light, and from the power of Satan unto God. Outwardly, they approved all; but there it rested. Near to this spot are a wood and mountain infested, as the inhabitants affirmed, by numerous tigers. At one place, I spoke with several Bramins. One said, We have already heard of you, how you have declared in Caroor the true law to the people.

On August the 14th, we arrived in Sattimungulum, after prosecuting our journey for more than a day at the foot of the mountains. In the morning, the hills shewed themselves conspicuously. Here and there arose a thick mist, so that we imagined villages above us: at ten o'clock, however, the mist dispersed. All the high hills were covered with wood, among which numerous wild beasts, especially tigers, have their abode. The inhabitants of the place say that many men reside on the summit, but that they cannot endure, without uneasiness, the atmosphere of the vale. All, including the hill-people, are subject and tributary to Hyder.

The suburb of Sattimungulum is large, and better built than is seen elsewhere. There are several houses of two stories to be found here. The fort stands on rather a high rock. Directly opposite is a pagoda, which is also erected on a hill. This pagoda proved dangerous to the fort. Colonel Wood fired at the fort from this pagoda and captured it without much trouble. The marks of the shot are distinctly visible.

As we every Sunday were accustomed to hold divine service with the family of Mr. Landsknecht, and also with the Malabars, it was performed here in the Pial, as it is called ; a bank of earth thrown up and covered with a roof. Our text was Luke xviii. Men and women came and listened. When we had concluded all with prayer, we entered into conversation with them. After they had heard the summary of Christian doctrines, they enquired whence sin and virtue came? What God gets by making men happy? Whether men can believe of their own power?—and so on.

August the 17th, we arrived at Guzzulhuty, close to the pass. The heat was intense, and the formidable mountains were before us. Early on the 18th, about four o'clock, we set forth, not without fear, and prayer to God for his fatherly protection. A multitude of men accompanied us. Many carried a piece of wood, which they kindled, not only to render the path more discernible, but chiefly to deter the tigers. This hill is ascended gradually. In many places, it is steep. If one looks down into the abyss, the head becomes quite giddy. The path is frequently narrow, and if you begin to slip, it is all over with you. But the trees, which grow on all sides, conceal the danger. When we had ascended about half way up the hill, the sun arose. Then we beheld the numerous heights and depths with astonishment and adoration of God. The eye is unable to satiate itself with gazing, so that the dread of tigers

is forgotten. Often we had a height on our left, and a fearful abyss upon our right. As we had people around us, we directed them to the majesty of God, his might, and his inconceivable greatness. The heights, the mountains, which so weary the traveller, are his work; he has created them, that thereby they may proclaim his majesty. And wretched man looks off from these works of God, and makes to himself worthless images, and says to them, ye are gods!

About nine o'clock, we had surmounted the hill, and its seven lofty ridges. We expected that we should now have to descend into the depths again, but it was a plain before us, and we remarked with astonishment, that the Mysore land is a full English mile higher than the Carnatic. In the whole way, the people saw only one small tiger, though there are many thousands of them on these mountains. Having reached a village, we began to rest ourselves, when a thunder-storm came on. One clap was so loud, that it was as if the whole mountain had been smitten in pieces.

The overseer of the village and other people, came to us; to whom I declared the majesty of God, the corruption of men, the glorious Saviour, &c.

On the 19th of August, we set out, and had another mountain to climb; terrible on account of the tigers, but not to be compared with the first in elevation. There was a tolerably spacious rest-house (choultry), and I entered into discourse with all the men. A Bra-

min said, " No man lives so holy. Only let money be offered to any one, and all his good resolutions perish."

On August 20th, we came to Arryacottah, where I had a conversation in Hindostanee with the Bramins, on God, the Supreme Being, on the Lord Christ, &c. One Bramin commended the doctrine. The chief Bramin however had me called away, doubtless from a fear that Hydernaik might hear of it, and think that we conferred on political subjects. Hyder is quite unconcerned about religion. He himself has none, and leaves every one to his choice.

On the 22nd of August, being Sunday, we halted at Madenemuley, an excellent little town. I first held divine service by the river, among the green trees. We meditated on the Gospel concerning the deaf and dumb, and besought God to compassionate us and this benighted land.

The country was very delightful, remarkably verdant, and planted with trees. The air was fresh, and the nights rather cold, so that a covering was quite necessary.

As there had been a want of rain, the poor Heathen thought that if the Bramins would practise severe rites, it would soon rain, because God took pleasure in such austerities. In this place, I declared to many the will of God. A hearer said, Heathenism is an evident cheat: Otherwise, we were for the most part useless

here, they being Cannier, and having their own language.

Before this place flows a river, over which is built a strong bridge. There are twenty-three arches on which the bridge is erected. The arches were very strong, and appeared to form a semi-circle. After rain, the Overseer of the place is required to send people to repair it, wherever any earth is washed away from its sides. It is Hyder's economical regulation, to repair every thing at once, by which means, all is maintained in good condition, and much expence is spared. Among the Europeans in the Carnatic, all is suffered to go to ruin.

On the 24th of August, we arrived at the fort of Mysore, from which the land has its name, and observed with delight the beautiful country. A high hill, on which is built a pagoda, has often, as we were told here, proved dangerous to the traveller. The blind Heathen imagined, that their gods took a peculiar delight in the sacrifice of noses. The inhabitants of the hill therefore used to fall upon travellers, cut off their noses, and offer them to their gods. But Hyder has sharply forbidden them, so that travellers can now go on their way without fear. The glacis of the fort looks out on a beautiful velvet green. Here also I remarked, that where through heavy rain any earth had been washed away, the people were repairing it.

From this spot we could already discern Seringapa-

tam in the distance. On the 25th of August, we arrived. Opposite the place, we had to pass the river, over which is a strong bridge. A sufficiency of stone being here, the bridge, and the many strong columns on which it is constructed, are entirely formed of it. On the other side of the fortress, there is another arm of the river, so that Seringapatam is an island. Just where the river spreads itself into two arms, from the very angle, the works of the fortification commence. Two years ago, when the river was swollen very high, a part of the wall was torn down by the violent flood, but it was thoroughly repaired.

I had a tent pitched on the glacis of the fort, because in the fort itself, it was very damp, and the cold produced fever. I had liberty to enter the fort at all times; no one hindered me. The fortifications appeared to be very handsome; but the Europeans affirm that they are not strong. The rampart round the walls is not broad. But I am not able and do not desire to pronounce an opinion on them. There are many houses of two stories. Some of the ancient buildings are of hewn stone, with lofty columns, all very strong.

The palace, which was built by Hyder, is, according to the mode of building here, beautiful, all of hewn stone; there are very numerous stone pillars. At the end of the pagoda, stands the ancient palace of the Mysorean kings. The king, now old, lives still in it; Hyder allows him annually a moderate sum of money.

He has his servants, but is a state-prisoner. Hyder often visits him, and stands before him as a servant: so shockingly can men dissemble. The old king's sons are all dead. The persuasion that they were taken off by secret and violent means, is great.

Directly opposite the palace, is an open space. On both sides, are many public buildings, where Hyder's people, both the military and civil servants, have their appointed places for their employments. Hydernaick can overlook them from his balcony. His servants make no great parade, but are diligent in their occupations. At appointed hours, they are required to sit in places assigned them, to receive the accounts of the country and army. When any one has any thing to say to them, he thus knows where to find them.

Though Hyder often rewards his servants, the chief motive here is fear. From fear, every one performs his task, well knowing what ensues upon neglect. High and low are chastised with a weapon. Hyder keeps two hundred persons who carry scourges, and are ever ready to make use of them. Not a day passes in which many are not chastised. Those who provide for whole districts are whipped publicly, as well as the meanest groom. Hyder places all on one footing. His son-in-law and his own two sons, are subjected to the same treatment. When he has allowed his highest officers to be thus publicly flogged, he does not let them go. No, they remain in the same office, and carry the weals on

their bodies as public warnings, not to repeat their former errors.

I once came in the evening to the palace, and saw a number of men sitting around. Their attire indicated that they were managers over certain districts. In their countenances could be discerned an anxious dread. Some of Hyder's officers, particularly his Persian scribe, said to me, that these people were come out of their different districts, to submit their accounts. They appeared to me like people condemned to death. Few are able to render their accounts to Hyder's satisfaction, and hence dreadful punishments take place daily. I am hardly sure whether I ought to mention, how one of these official servants was punished. Many who peruse it will imagine the circumstance to be too dreadfully described. The poor man was bound; two persons approached with whips, and mangled him shockingly. His flesh was then torn with pointed nails, and after this he was flogged again. His shrieks were awful.

But notwithstanding the punishments are so severe, there are people enough who seek these offices, and outbid them. The Bramins are the worst. When they have a district, they flay the people most cruelly, and at last pretending that they were poor, receive Hyder's chastisement, and then return to their district. Is it to be wondered at, that the people under such a government lose all modesty and shame.

Hyder's army is under the care of four chief men who

are called Baschshi, (from the Persian word Baschshiden, to give, present); they might be called the muster-masters: but they have to do not only with the number, but also with recruiting the army, and other things necessary to it. They are also Judges, and settle differences. With these people, I often had conversations. Some speak Persian; others, only Hindostanee: but all were Mahometans. They inquired of me, What is true prayer, and to whom are we to pray? I explained to them, that as sinful men, and therefore meriting the curse and death, we could come before God no otherwise than in the name of the Mediator, Jesus Christ. I also explained to them the Lord's Prayer. They asked whether the Lord Jesus in his Gospel had appointed the day of judgment, and when he would come. To such as understood Malabar, I explained the doctrines of Christ in the Malabar language; to the others, in Hindostanee. As the officers (ministers) of Hyder's court, are for the most part Bramins, I had frequent conferences with them. Some answered modestly, but others would not interfere, and thought that their pagodas had not been built in vain. I replied, The buildings may be made use of, but the gods that you worship are of no worth. Without the fort, were several hundred Europeans, under the command of a Frenchman. Mr. Buden, a Wirtemburgher, commanded the hussars. Captain Buden lent me his tent. Many of his people were Germans, others were French. I found also several Mala-

bar Christians. Every Sunday I celebrated divine worship. I did not ask whether I might; but did it as one who in conscience was bound to do it. We sung, preached, and prayed, and no one hindered us.

In Hydernaick's palace, high and low resorted to me, and inquired what our doctrine was, so that I was able to speak as long as I had strength. Hyder's younger son saw and greeted me, in the Durbah, as it is called, or hall of audience. He sent to beg me to come to his apartment. I told them to tell him that I would come with pleasure, if his father gave permission; that without his leave, I might injure both myself and him; which he also easily conceived. Here the nearest friends do not trust themselves to open their hearts. Hyder has his spies every where. I knew well that I might discourse of religion night and day without in the least offending him.

When I waited on Hydernaick he called me to sit down by him. On the floor, were spread the most beautiful carpets: yet I was not asked to take off my shoes. He listened to all, spoke very frankly, and said that the Europeans broke their public engagements, but that he was desirous to live in peace with them, therefore ***** Finally he wrote a letter, or caused one to be written, had it read to me, and said, What I have mentioned to you, I have briefly detailed in the letter. You will explain it all more at length. He looked on my coming as preparatory to a proposal for peace.

But the Nabob at Madras knew how to frustrate all. When I was sitting with Hydernaick, I remarked particularly how his affairs, one after another, were rapidly transacted. As soon as he ceased speaking, an account of the districts, and what was written relative to them, was read over to him. He heard it, and ordered the answer to be written upon it. The writer hastened away, wrote the letter, read it before him, and Hyder affixed his seal to it. In this way many letters were finished in one evening. Hyder can neither read nor write, but his memory is excellent. There are few so daring as to deceive him. He causes one to write a letter and read it over to him; then he calls another, who reads it again. If he discovers that the writer has not written it strictly according to order, but has mentioned something dictated by his own fancy, it costs him his life.

I frequently sat with him in a hall which opened to a garden. In this garden, which was not a large one, (nor indeed could be such in the fort,) the trees were grafted and bore two kinds of fruit. He had beautiful cypress trees, fountains, &c. &c.

I remarked, that a number of young lads were sometimes employed here digging. When I inquired who they were, I heard, that Hyder had raised a battalion of youths, whom he educated. All the boys were orphans, for whom no one else would provide. Hyder has issued orders that no orphans shall be deserted; he

therefore takes them, feeds and clothes them, and causes little wooden guns to be made for them, with which they exercise. His care of orphans pleased me. Oh! how is it to be wished that our magistracy would follow this example, and improve it in those points which require improvement!

On the last evening, Hyder begged me to speak Persian before him, as I had done with his people. He understands it, but did not speak it. At his desire I did so, assuring him that my view in coming to him had been to prove myself a friend to the general good, and especially to promote peace between him and the company, and of consequence the welfare of the poor inhabitants, which was not inconsistent with my office as a Teacher. He said, I am of the same mind with you and wish the English would live in peace with me, &c.

I took my leave of him. He had sent three hundred rupees or florins to my palanquin, to serve for travelling expences. Of my journey back, and the conversations which I held with the Heathens, the Romish, and the Mahometans, I cannot, on account of the shortness of time, say more. The gracious God grant that his Gospel may be every where, (as well as in the Mysore country,) preached, received, and glorified,—that many thousands may be converted, and everlastingly saved, to the praise of God, and Jesus Christ!

CHRISTIAN FREDERICK SCHWARTZ.

THE END.







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